SWEETE THOVGHTES OF IESVS AND MARIE

Hor: OR Bosiale p. 9.

MEDITATIONS

FOR ALL THE FEASTES OF OVR B. SAVIOVR

AND HIS B. MOTHER

Togeither with Meditations for all the Sundayes of the yeare.

And our Sauiours Passion.

For the vse of the daughters of Sion

Diuided into tvvo partes.

THE FIRST PARTE.

By THOMAS CARRE, *Preist of the English.*

Colledge of Doway.

†

I H S.

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TO THE VERIE
VENERABLE
HIS MOST HONORED
DEARE LADY
MARIE TREDVVAY
FIRST ABBESSE
Of the English Monaſterie of Sion of S. *Auguſtins Order eſtabliſhed in Paris.*

MADAME

Theſe poore productions of myne, which were bredd and brought out amidſt a multitude of dayly diſtractions, can ſcarce with iuſtice flye to any other Patronage, then your La. and your vertuous children, whoſe inſtant deſires gaue them beeing, while their pietie did not ſo much, and ſo earneſtly begge them, as euen force them from my

pouer tie. Howeuer, were I free from that iuſte tye, there is yet another, from which I will neuer admitt diſpenſation, which, makes theſe, and all that's in my power, alreadie yours and theirs; to witt the affection which I owe, and haue vowed to your ſeruice, that is, your aduancement in vertue. As iſſuing from that ſourſe, they cannot doubt of acceptance. What proceeds from knowen loue and reſpect, cannot miſſe to meete with it mutually in well borne hartes.

If you find them vſefull for you, I haue my deſigne. If they leade you to a neerer approche with IESVS and MARIE and a more liuely expreſſion of their liues in yours, I haue my end, and you the fruite. If finally, you profit by them, I haue my reward.

What effect ſoeuer they may chance to haue with others, pleaſe not to let them fayle to be to you certayne teſtimonies, that my cheife deſires for myſelfe, and you

are (as I haue often intimated to you) that we esteeme our selues to know nothing, *here below*, but Iesus-Christ, and him crucified: *that is, that we putt downe for a most Catholike and Apostolicall truth that the life and passion of our sweete Sauiour, is the most approued, the most secure, and best Schoole of all perfection; since according to your holy Fathers excellent Sentence* Summa Religionis est imitari quemcolimus, *the perfection end, and accomplishment of Religion, is the Imitation of him (Iesus-Christ) whom we worshippe. In whom I shall euer be.*

MADAME

Your La. and your Religious daughters, poore vnworthy Father and Seruant
THOMAS CARRE.

BETHEELEM STABLE

Or an entertainement of Ieſus. For the daughters of Sion.

A Preparation towards the receipt of Ieſus. For Chriſmas Eue.

MEDITATION I.

I. POINT.

CONSIDER that when the world was moſt deſperately loſt in Paganiſme, Idolatrie, and in the worshippe of men, as Gods, and in that of Diuells. Yea while Iudea, that choyſe part of the world, where onely the true God was Knowen and adored, was ouergrowen with hypocriſie, auarice, ambition, couſenage, Lying, and innumerable other vices. While all the earth, was depraued, corrupted, and ſunke, in ſenſualitie and all ſorts of ſin. In a word, while man, enemy of his owne ſaluation, ſlept ſo deepe that he thought not of it: while he

was so desperately sicke that he felt not his euil; and consequently neither merited, sought for, nor demanded his cure: then, euen then the eternall God, like a most pittifull father, cõmiserating his miserie, and deliberating, as it were, the remedie in the consistorie of the most holy Trinitie, resolued that the diuine *Word* should become man, and in his owne person should come to cure man.

Af. O the vnspeakable blindnes, insensibilitie, and miserie of man! O the infinite Mercie of our good God, which had no other motiue then his owne infinite Goodnes, wherby he cryed out to miserable man: conuert your selues, conuert your selues. Ryse from sleepe and be illuminated. Why dost thou die, o house of Israël? Returne to me and liue.

2. POINT. Consider, this resolution being taken, of whom the diuine wisdome, and prouidence, makes choyse amongst all the creatures of heauen and earth, for the perfecting this great worke of the saluatiõ of all mankind. He doth not, after the manner of the world, make choyse of the greatest, richest, and powerfullest princesse that might be found on earth, or the

brighteſt Angell of heauen: but, an Angell is ſent from heauē into Earth, to a Virgine named Marie, wife to Ioſeph, who liued in a litle towne of Galilie called Nazareth: to Marie, I ſay, an humble, poore, obſcure, vnknowen mayde, and she too, married to a poore Carpenter, Ioſeph.

Aff. Waigh deeply how litle eſteeme the great God makes of the riches, greatnes, and power of this world. Ther eare noe worldly creatures great in his eyes, but ſuch as are humble, low, and litle in their owne eyes: *while I was a litle one I pleaſed the higheſt.* Great ones he throwes downe out of heauen, and out of the chaire of Moyſes: while ſuch litle ones are exalted, and wonders are wrought in them by the alpowerfull hand. May then the loue of worldly greatnes, honor, riches, power, for euer vanish from my thoughtes. And may humilitie, pouertie, virginitie, be the deare companions of my hart. Since they be the deare vertues which tooke my heauenly ſpouſe his hart, and helped to prouide a worthy tabernacle in earth for the king of heauen.

MEDITATION II.

In thoſe dayes there came forth an Edict from Ceſar Auguſtus that the whole world ſhould be inroled. And Ioſeph alſo went from Nazareth to Bethlehem to be inroled with Marie his diſpouſed wife who was with child.

I. POINT.

CONSIDER, that as our Bleſſed Lady hyghly commended humilitie and obedience to vs by her reply to the Angell, ſaying: behold the handmaide of our Lord, be it to me according to thy word, ſo doth she here, immediatly before his natiuitie, preſſe the ſame againe, by promptly complying with the commands of a mortall man: Ceſar cõmands, and ſtraight wayes Ioſeph, Marie, and Ieſus obeyes. Ioſeph obeyes Ceſars ſeruant; Marie Ioſeph her ſpouſe, and Ieſus, being in Maries ſacred wombe, obeys Marie his mother moſt punctually. She, being poſſeſſed of the treaſure of heauen, and heauen and earthes wonderment, as though she had bene altogether

ignorant of Gods high counſell, and of the particular effects of his prouidence, giues way to this ſtrict order, without reaſoning, without contradiction, without reſerue, humbly, ſimplely, and promptly, accompagned with her ſpouſe Ioſeph, she takes iorney to Bethleem.

Aff. Oh Ieſus my Sauiour! how Far ought miſerable man ſubiect himſelfe to thy holy commands being a poore and abiect ſeruant, ſince thou, being Lord and maſter, yea Lord and maſter, and maker of heauen and earth, becomſt ſubiect to the commands of an earthly Emperour, thy creature; who is in thy ſight, as a meere nothing, by a ſecrete and admirable counſell of the Diuine Prouidence. Ah how this ought to confound vs in the diſputes and inqueſts we make vpon the iuſt commands of our lawfull Superiours! While we obſerue in Ioſeph Marie and Ieſus an example of a moſt humble, blind, and perfect obedience.

II. POINT. Conſider the circumſtances of this heauenly myſterie, by which our Bleſſed Lady might haue moſt apparantly pretended excuſe. He who commanded was Emperour indeede, but of the

earth, wheras she could not obey him, without draweing the Emperour of heauē and earth into the same subiection. He cōmanded euery one to repaire to the place of their natiuitie, tis true: but Nazareth her abode, was distant from Bethleem, the place of her natiuitie, foure dayes iorney: It was in the midst of winters rigour, and she was bigge from heauen, and most worthy to be excused. Yet we heare of no dispute, noe pretence, noe delay.

Aff. Blush, ô my soule, to thinke how often, vpon how far lesse iust occasions we pretend excuses, we dispute our Superiours authoritie, their prudence, their meanings, and sometymes euen ryse vp against that authoritie which Christ, who here, in Marie, obeys, established in earth, which, who resistes, is declared a rebelle against the diuine ordonnance.

MEDITATION. I.

For, Chriſmas Day.

And she brought forth her firſte begotten ſon, and ſwadled him in clothes and layd him downe in a manger, becauſe there was not place for them in the Inne.

I. POINT.

CONSIDER, how, euen in the midſt of this Heroicall act of obedience, the B. Virgine wrought that great worke towards mans redemption for which all generations call her bleſſed; *for while, through an humble obedience she was trauelling to Beth. To comply whith Ceſars commands, her dayes were fully come that she should be deliuered, and she brought forth Ieſus.*

If we deſire then to conceaue Ieſus in our harts; Obedience muſt be the herbinger. If we deſire to bring forth Ieſus to the world, that is, shew him and his wayes to our neighbour; it muſt be by shewing them our humble obedience vpon all occaſions,

Aff. If our hartes be truly Chriſtian we cannot but deſire to preſẽt this new borne Chriſt whith ſome gratefull preſent, nor

is there any more pleasing in his sight then Obedience; since truth it selfe assures vs, it is better then a sacrifice. And Christ himselfe deliuers with his owne mouth, (and that in words as full of admiration as comfort to such as are truly obedient) that the obedient man enters into all the respectes of neerenesse and dearenesse with him, saying: He who doth the will of my father that is in heauen, he it is that is my brother, and sister, and mother. What could be said either more tenderly inuiting, or more honorably requiting our obedience?

Res. We will therfore in imitation of our B. Lady, and our Sauiour Iesus Christ, and for his honour and loue, &c.

II. POINT. Consider how this child of obedience, this first-begotten, this Iesus, is treated, how and where he is lodged by his heauenly fathers eternall prouidence. How is he treated? poorely: he is wrapt vp in cloutes. How and where is he lodged? alac meanely in a stable, in a manger. O amayzement! Eternitie not a day old! omnipotence become impotent! Diuinitie wrapt vp in poore clothes. Is a stable become the Dolphine of heauens Louure;

Is this the wedding roome prepared for the mariage of the Lambe? is a manger his mariage bedd?

Aff. alas my poore ſoule! is this the beſt entertaynement that the vnkind world is able to afford the king of heauen! ſhall I lye and repoſe at my eaſe? While he my L. and maſter, in ſo poore a plight, is expoſed to the winters wroth? No no: Here I will not lye pampered in eaſe; there he ſhall not lye vnknowen, vnpittied, vnplayned. I will take him away, I will neuer giue reſt to my eyes, till I find, or make a fitting place for my Lord, a tabernacle for the God of Iacob. *Inter vbera mea cõmorabitur*: at leaſt I will locke him vp in his vnworthy ſeruants breſt.

THE SECOND MEDITATION

For the ſame Day.

Becauſe there was no place for them in the Inne.

I. POINT.

CONSIDER this with amayſement. Ieſus leaues heauen to ſaue the world and the world will not know him: he comes

into his owne, and euen his owne receaues him not. It were litle enough, me thinkes, that a poore woman, wearie with trauelling; and readie within a few houres to be deliuered, should finde the ordinarie comfort, at leaſt, of ſome poore chamber in an Inne, of fire, of a bedd. And yet euen this is denyed the king and Queene of heauen. If there be place in the towne for all others, thers none for them. They muſt packe away, and find the rockes of eaſier acceſſe then mans hart. And lodge in them.

ℭ ff. O the highnes of the riches of the wiſdome and knowledge of God, how incomprehenſible are his iudgements, how ſecrete are his wayes! ô admirable! to ſee the true ſon of God, by a ſingular diſpẽſation of the diuine prouidẽce, neceſſitated, as it were, to take vp his firſt nights lodging in a poore rocke, or denne: *For ther was noe place for him in the Inne!*

II. POINT. Conſider that it was not in Iudea onely that there was no place for Ieſus, but the ſame ſtraitneſſe raignes ouer all the world. Change onely the name, and we shall find the ſtorie verified of our vnhappie countrie. Is there any place

there for Ieſus, where his ſacrifices are abhorred, his temples violated, the ſolemnitie of his houſe abandoned, and his houſe it ſelfe become as a ſtable, or a denne of theeues? yea where all the memories of him, and his verie name, begins to be razed out?

Aff. But alas while we looke a far off, we may find the fault at home: It is neither the auncient Iudea, nor our new Egipt alone which are preocupated; ſo that there is no place left for Ieſus. Let but each one looke into his owne hart, and he ſhall find that the greateſt preſſe and puſſle is euen there. There the world poſſeſſeth the greateſt part, and the bedd is two narrow for two, both God and it. There the multiplicitie of ſecular thoughts doe preſſe in vpon vs. There is no place for Ieſus; nor place, nor tyme to be vacant, and to taſte how ſweet he is. He asketh vs bread (in his poore members) and we refuſe it him: drinke, and we deny him water, (what we giue not them for his ſake, we refuſe him, not them; while we take not their miſeries into our Harts by commiſeration, we repulſe Ieſus; their is no place there left for him.

MEDITATION I.

For S. Stephens day.

I. POINT.

CONSIDER that it is no wonder that Christ is not knowen by men, since men haue left to be men, and are turned into the nature of brute beastes; to wit being placed in honour they vnderstood it not, and thence, they were compared to brute beastes, and were made like vnto them, Yes they ayme at nothing but to feede fatt, to find ease, to lye warme, to wanton it vp and downe, to generate and take delight. Are not these thinges comon with men and beastes? And doth not yet man adde to these many inuentions of witt and Arte, to court vanitie, to inuite luxe lust and sinne? But loe the wisdome of the eternall father is lodged in a Caue, to teach ignorant man another lesson: to witt, that felicitie is not to be found in vanitie, in carnalitie, in heapes of gold, nay it cryes out, as it were, to all the world by this example. Why doe you loue vanitie and seeke a lye? It is not, it is not to be found

in theſe follies. No, my wayes are as farre remoued from your wayes, and my cogitations from your cogitations, as is heauen from earth.

Aff. Seeke ſtill what you ſeeke, ô mortalls, but ſeeke it not where you ſeeke it; ſeeke it not in the follies of the world which knowes not Chriſt; but ſeek it in the knowledge of Chriſt. Seeke it not in the world which paſſeth away together with its concupiſcences, but ſeeke it in Chriſt, the Word made flesh, which remaynes for euer. Nay ſeeke not Chriſt neither with hope to find him in pompe and ſtate in the pallaces of Kinges, but in the poore cribbe with the poore, ſimple, and vigilant shephards, that is, with vigilancie, in ſimplicitie, in pouertie, in humilitie and abiection. There may proud man, being humbled, ſurely find and Know humble Chriſt.

Reſolution. I will ſeeke then whom my ſoule loueth; Not in vanities as I did when I found him not. But, &c. And ſince the world neither receiues; nor knowes, nor cares for my Chriſt, I will neither admitt into my hart, nor know, or care for the world &c.

2. POINT. Conſ. Looke vpon this

caue or ſtable as the true ſchoole of all ver-tues, where the wiſdome of heauen giues ſolide leſſons of heauenly wiſdome; where the eternally begotten, the onely begotten ſon of God, Ieſus Chriſt, newly come downe from heauen, is to frame in our hartes the impreſſions of Chriſtianitie: where the word which was in the begining with God, and was euen God himſelfe, *God of God, true God of true God*, lying now dumbe in a poore manger, for the loue of poore man, who was become a brute beaſt, ſhould ſpeake lowder to heauen-beloued Chriſtan hartes then all the voyces of men and Angells.

Aff. O deare God! O great God! ô truë God! whom my ſoule with all its forces acknowledges and adores in this ſtrange diſguiſe; what is it thou wouldſt ſpeake to my hart by theſe dumbe ſignes? What is it? Iſt that thou wouldſt ſignifie hereby to the faithfull and louing ſoule, that thou doſt languish with loue, and ſo in a loue-pauſe remayneſt ſpeechleſſe? Is it, that neuer more loue is ſpoken betwene true Louers, then when tongues keepe ſilence, and giue hartes leaue to ſpeake by the eyes ſuch miſteries as none but louers vnder-

ſtand? Is it, that man should waxe dumbe to the world, while the word appeares dumbe in the world? O ſpeake thus, ſpeake thus Deare Lord, to thy poore ſeruant who giues eare to thee. And, whileſt thou ſpeakeſt, let the worlde keepe ſilence; and turne as dead to me, as I to it. Let my tongue, and all the tumultuous people of my interiour houſe, keepe ſilence. Let my hart be ſilent too, and onely giue eare to this one neceſſarie Word, ſaying: *I am thy ſaluation*: for I am Ieſus, thy Sauiour.

THE II. MEDITATION.

I. POINT.

CONS. But what is this *ſilent word*? That verie ſame by which all thinges were made, and without which nothing was made, while he himſelfe was not made but was begotten by an eternall generation, which none is capable to expreſſe. That *word*, from which all thinges had beeing, as from a verie Ocean of beeing. That *word*, which was in the begining, and in the begining began to worke vpon nothing, and of it made all thinges; created Heauen and earth: for that litle *word fiat*

was ſaid, and euery thing began to ryſe out of the abyſſe of nothing, and haue beeing, life, and motion, &c. By this word was ſaid: *Let light be made*; and it preſently was made, &c.

Aff. O powrefull almightie Lord! What humane wiſdome is not ſtrucke dumme with the wonders and prodigies wrought by this now ſilent word? The wiſdome of the world would teach vs by Philoſophie, that of *nothing nothing is made*: but this *word*, which is the Wiſdome of heauē, aſſures vs, that of *Nothing* all thinges were made: which while he is ſilēt all the creatures together crye out with a loude voyce, *we made not our ſelues but he made vs.* O thou light of light! who in the begining with a word made light in the world, and now comeſt downe into it to enlighten all men, daigne to be a light to my obſcured hart, that it may diſcerne as well the effects of thy word, as the ſilence of the ſame. And clearely ſee, that as in the begining that, made all thinges of nothing, ſo this, in tyme comes to repaire all thinges made worſe then nothinge. And as that in the begining made all thinges *right*, ſo this in tyme comes to rectifie all thinges diſordered.

And

And grant that as wefee all that we haue & are, flowed from thy Bountie ; ſo our firme reſolution may euer be, that all we either haue or are, may returne to thee againe, by our Iuſtice and gratitude. Fiat fiat.

POINT 2. *Conſ.* But yet what is this ſilent word? The very ſon of God, God, the true God: now the verie ſon of Mary, the ſon of man, true man, flesh of our flesh, bones of our bones, God man, man God, God and man, one and the ſame. But if ſon, heyre; if ſon of God, heire of the kingdome of God, heauen. If God man, and heire to the kingdome of heauen, then man hath gotten title to the kingdome of heauen. If ſon and heire, and to the kingdome of heauen, the kinge of heauen: man then begins, to raigne, ſince a part and portiō of him begins to raigne, in him who raigned in the begining, before the begining, in tyme, before tyme, from all eternitie.

Aff. Yes my poore ſoule, it is noe leſſe excellent perſon then the ſon of God: the heire of God, the kinge of heauen, true God of true God, lyes before thyne eyes. Who, leaſt he might haue bene a leſſe

deare obiect to thy contemplation and loue, whyle he was leſſe acceſſible; of inuiſible he becomes viſible in flesh, to thyne eyes of flesh. And by an incomparable, and inconceiuable tranſport of loue, he who in the beginning made mā to his owne ſimilitude and likeneſſe, vouchſafeth, in tyme to be made to the ſimilitude and likeneſſe of man, and to giue vs power therby to become the ſonnes of his heauenly father, the ſonnes of God. The ſonnes of God? the ſonnes of thy heauenly father? Ah what ioy, ô Ieſu we are thy brothers then: and if brothers, heires of God; coheires with thee, ô deare ſauiour Ieſus Chriſt. dilate, dilate my hart, deare child from heauen, the bulke of thy ouercharging dearenesſe is too large to enter! Ah make me not poore with too much heauenly plentie; either beſtowe thy giftes according to my meaſure, and abilitie, to receiue them, or enlarge my hart, and inable it to receiue them, according to the proportion in which thou dagnieſt to beſtow them. I poore contemptible wretch! borne the ſon of earth, made the ſonne of god, the Heyre of God! The brother of IESVS-CHRIST! coheire with Ieſus! let me, deare childe, let

me neuer more by a degenerons conuerſation. (In ſuch or ſuch thinges making reflection of your greateſt imperfections, &c.) ſtayne the noble familie, and the dignitie of the bloud and alliance, into which I am addopted by thy graciouſneſſe. May I rather dye then euer proue ſo baſe and diſloyall. Amen.

The firſt Med for Sanct Ihons day.

PONIT 1. *Conſider.* But if ſon, hyere, heyre of God, God: if kinge, king of heauen, king of maieſtie, king of glorie. How becomes he then thus inglorious, thus left, thus lodgd, thus layd? Marrie out of meere goodneſſe, free mercy and vndue loue; loue of nations which ſought him not, thought not of him; which cared not for him; nay which trangreſſed his commandements; violated his lawes; rebelled againſt his will and pleaſure. And that without any neede he had of them, without any intereſt he pretended by them; out of meere loue and mercy.

Aff. Good and omnipotent God! mercyfull and holy and deare father! much much doe we owe thee for our creatiō, for hauing made vs mē, mē the maſter pieces of the workes of thy hand; for hauing-

beſtowed a whole world vpon vs, with all the admirable varietie of creatures compriſed therin, for our vſe and ſeruice: but incomparably, much more, now that thou haſt ſent thyne owne onely ſon, thy ſon and heire, the kinge of heauē, equall to thy ſelfe. Thoſe were great indeed yet earthly ones; but this, is euen the beſt that heauen had to giue; here thou didſt indeede open and beſtowe *theſaurum tuum optimum*, thy very beſt treaſure, ſo that the moſtvaſtly greedie hart cā neither deſire, nor euen imagine any thing greater, any thinge equall to it, or euen bearinge any proportion with it. A ſon, in whom, thou waſt well pleaſed; for a fugitiue prodigall ſeruant, in whom thou waſt highly offended: and euen while he was yet actually offending thee, then, euen then, to putt the greateſt commendations vpon thy mercy imaginable, then, I ſay, thou ſenteſt him, (*cum adhuc inimici eſſemus*) into abiection and prouertie, into a poore hole of a rocke, to be accompaigned with brute beaſtes, for that yet bruter beaſte, man. I can onely ſtand amayſed at this ſtrange diſpenſation and dignation of thyne. To ſend a ſon for a ſeruant: a ſainte, yea, the

ſanite of ſaintes, for a ſinner, a God for man! what a ſtronge hope muſt this needs beget in the hart of a ſinner? Reſolution. I confide in thee then, ô my deareſt Lord, I depend wholy on thy mercy, &c.

POINT 2. *Conſider* that man was at an abſolute loſſe, hauing ſtrayed from his way; forſaken truth, and forfeited life; and this abridged word humanized, or clothed with our nature, is in very deede the way, truth and life, which he comes to teach the world. There is no way to Chriſt but by Chriſt, we liue in darkeneſſe vnleſſe we be enlightened by the light of this truth, we liue not indeede but languish and die, vnleſſe we be quickned and liue by this life. This word alone deliuers, this truth enlihgtens vs to diſcouer this way, and by this way, we walke home to this life, which is Chriſt. All theſe are folded vp in this dumbe word, which for our loue is layd in a manger.

Aff. yes, my ſoule, euen ſo the caſe ſtoode with vs Sinne hadd ſpred it ſelfe ouer all the ſonns of Adam, and they were all ſtraying like loſt sheepe, and had for euer ſtrayed and remayned in their loſſe, had nor this good shephard, Chriſt, co-

me downe to ſeeke out and ſaue what had perihed. And had not this Way mette the wandringe pilgrime, this truth illuminated the blind man that ſatt in darkeneſſe, and this life quickened the dying ſlaue that lay vnder the shadowe of death, he had ſtill erred, remayned ſtill blind, and bene dead for euer. For there is noe other name vnder heauen wherby we ought to be ſaued. What obligations then haue we to Chriſt our redeemer? how oughtwe toloue this word, which teacheth vs, or putts out this truth a ſea-Beacon to vs poore creatures, who are toſſed at this huge ſea, and proues a light to our feete to walke in this ſafe way, Chriſt; which ſecurely leades to the permanencie of an vnchangable and euerlaſtinge life, which is his very ſelfe. Reſo. In this way then will I walke and run for euer, if thou deare Lord wilt pleaſe to draw. This truth will I imbrace for euer, if thou daigneſt to giue perſeuerance. And this life of thyne will I ſtriue to lead, loue. and breath after, till I be druncke vp in life euerlaſting.

PONIT. 1. *Conſider.* That a chill Cold, in the abſence of the ſunne of Iuſtice, had caſed and benummed the hart of man, and

rendred him senseleſſe of all good, being cold, frozen, ſtupide, without all feeling of heauenly thinges; and this diuine word, which, notwith ſtanding the Cold which he now indures, is indeede a conſuming fire, is come downe into the earth with his heauenly fire, and what is his deſire but that it should fixe vpon thoſe benummed harts of ours, and inflame them with his holy and burning loue? For what will euer be able to doe it, if this heauenly Prometheus, this firebringing Meſſenger be not able to ſett vs on fire? What will be euer powrefull enough to ſpeake exceſſe of loue to mens harts, and to oblidge them to loue, if the mute eloquence of a God lying dumbe, the Word it ſelfe left ſpeechleſſe, in a manger for their loue, be not able to doe it? And this is the extaticall loue-language of the diuine Word which lyes before our eyes this day in the cribbe.

Aff. Alas I, my poore hart, we are cold, froſen, and senſeleſſe indeede in point of ſpirituall thinges; we relish not, we perceiue not the thinges which are of God. And yet our miſerie is ſo much the greater, that perceiuing our ſelues deadly

cold, we rather chuſe to ſtarue then approch to the fire, that actiue, ſacred, heauenly fire, which comes not downe but to burne, to burne our frozen hartes, as ſome tymes it did thoſe two primitiue Hartes with whom he walked in the way to Emaus, who found their hartes burning while he ſpoke. And as it did your holy father then he cryed out, as one loue ſicke. What is this that I feele? what kind of fire is this that warmes my hart? which ſo ſweetly burnes, ſo ſecreetly shines, ſo deliciouſly ſeaſes vpon, and inflames my ſoule with a deare delight? Ah! this diuine Word, is indeed, as Dauid qualified it, *ignitum vehementer*, but it was in his meditation that it burnt all out in a flame. But how should this happen, *ſi nemo recogitet corde*, if none hartily thinke of it? how should hartes burne, if none applie hartes to the fire?

Reſp. If his will be that it should burne, then, let our hartes in conformitie to that diuine Word and Will *ſay, thy will be done.* And with your Holy father. Inflame and pearce the very marrow of my dull hart, with thoſe ſaueing fires of thyne: and let the flame of thy holy feruour, drie vp

and consume the peccant humours of my body and mynd.

2. POINT. *Consider* then, that it was loue indeede, buring loue and charitie, that brought downe this silent *word*, this beautifull saluation-weeping-child, this King, this metamorphized God of ours. It was the immense and eternall loue of the Father and the son, the holy Ghost, by which he was conceiued in the sacred and pure Wombe of this Virgine Mother. Twas loue that brought him out, loue that lodged him in this poore cottage; Loue that swadled him in poore cloutes Loue that layd him in this manger: And loue of vs, poore, lost, miserable, sinfull men. *Propter nos homines*: for vs men, assures faith, and for our saluation he descended from heauen; *For his exceeding great charitie with which he loued the World* saith the great Apostle.

Affec. Oh what a hote batterie doth Loue lay to our soule! what doth this full, inflamed expression of loue say to our hartes, but *dilectus meus mihi*: the beloued soule of man, is myne? And what should, or can man reply, but *& ego illi* Yes deare Lord, thyne I am intirely, and thou shalt

be myne for euer: my part, my portion, my ſubſtance, the *one thing* which I onely deſire, my deare delight in tyme and eternitie. What doth this ſay, but *delicię meę eſſe cum filiis hominum*. My delightes are to be with the ſonnes of men? And what ſhall the loſt ſonnes of men ſay, but our deareſt delightes are, and ſhall euer be, to be with the ſonne of God. His loue to me, hath made him being the lord and maſter, ſtoope below men, and lye amongſt brute beaſtes: and ſhall not my Loue to him being but a poore ſinfull ſeruant, make me, in true deſire, lye vnder the feete of all men? Thy charitie and example doth vrge me to loue thee, and by thy precept I am oblidged to it, But yet alas who is able to loue thee but by thyne owne gift. Giue then, ô Lord, what thou cõmandeſt, and command what thou wilt.

THE FOVRTH MEDITATION

Of Humilitie, Chriſts firſt leſſon in the ſtable.

I. POINT.

Conſider that if Charitie brought him downe from heauen, it was humilitie which was to entertayne him in earth. If charitie made the ſon of God become the ſon of man; it was humilitie which made the mother of God become the hand-mayd of God and man. If the bowells of Gods mercy, Ieſus Chriſt, begotten from all Eternitie, was ſent downe, humilitie was to be the ladder, by which he was to deſcēd for he beheld (that is approued) the humilitie of his hand-mayde. And as mans humilitie or abiection was the firſt thinge which mercy looked vpon from heauen, ſo was it the firſt leſſon which he taught in earth, againſt that great ſinne which was the begining of all miſcheife both in heauen and in earth. To thend that as God looking vpon mans abiection became man: ſo man by looking vpon, and imitating the abiection and humiliation

of a god, might be rayſed to the dignitie of an Angell, or a God indeede, and ſo be published happie for euer by all Nations.

Aff. Ah poore miſerable man, neuer eſteeme thou begins to learne any thing aright in this ſchoole of Chriſtianitie, vnleſſe thou beginſt where Chriſt began. Neuer thinke thou haſt learned any thing, till thou haſt taken out this firſt leſſon: for what is ſaid by S. Paule of charitie, is alſo verified, ſaith Sainte Auguſtine, of humilitie. If I ſhould tranſporte mountaines, giue all my goodes to the poore, and euen my body it ſelfe to burne, and yet want humilitie, it profits me nothing. O infinite mercy! boundleſſe charitie! abiſmall humilitie! who is he that vpon the diſcloſing of thoſe bowells of Mercy, which brought Maieſtie downe into miſerie, abiection, humiliation, who is he, I ſay, that will not humble himſelfe?

Reſolution. My eyes ſhall be alwayes ſett vpon this hūble Maieſtie, and myne owne miſerie, that in the acknowledgement of that truth I may euer truly humble my ſelfe, for his ſake; and in imitation of him, be below all his creatures, &c.

I. POINT. *Conſider* that this vile ſtable.

this narrow manger, this comon place of shelter for brute beaſtes, this oxe and Aſſe, this eternitie not a day old, this diſguiſe or forme of a ſeruant, theſe infant teares, ſeeme to ſay to the eye, and by the eye to the hart, which afterwardes he ſhall with his owne mouth expreſſe in words: Learne of me, becauſe I am myld and humble of hart: My Litle children, Learne of me your God become a litle child, a leſſon shutt vp from the wiſe and prudent of the world, and left to me in my litleneſſe to reueale it to litle ones, becauſe I am myld and humble of hart: not in word and exteriour comportement onely, but in effect, with hart and affection.

Aff O Angells of heauen, is this the Maieſtie, which you inceſſantly prayſe? whom the Dominatiõs adore? whom the powers dreade with trembling? whom the heauens, and heauenly vertues, the Cherubines and Seraphins neuer ceaſe to proclaine Holy, Holy, Holy? O Kinge of Angells is this thyne owne onely ſonne equall to thy ſelfe in Maieſtie; whom we ſee in a manger? among brute beaſtes? cold, weeping, abiect (iuſt like one of vs)

O deare Sauiour or mylde ſon of the higheſt, how low, how lowe, doth thy humilitie deſcend? and withall, how high doth thy charitie burne vp in this action? O vaine mã! what will euer be able to worke downe thy proude harte, if the humilitie of a God will not doe it? if power become impotent, if ſtrength growen infirme cannot preuayle? Ah what is more ſtrãge, more deteſtable, more greeuously puniſhable, then that when we behold him that is the higheſt in the kindome of God, made the leaſt, and loweſt, in this kingdome of men; for mans example and loue, man will yet be puft vp and remayne high in ſelfe-eſteeme?

THE SECONDE MEDITATION

For the ſame day.

I. POINT.

CONSIDER againe the circumſtances of the ſtable, manger, &c. and you will find that where humilitie is practiſed, her ſiſter Obedience is not farre abſent. If Chriſt by all theſe thinges preache perfecte humilitie, it is in order to Obedi-

ence. *He humbled himſelfe, being made Obedięt* ſaith the great Aploſtle. If the ſtable be poore, Manger narrow &c. he therfore humbly endures them, becauſe ſuch is his heauenly fathers will. *As my father cõmanded me ſo I doe. I came downe from heauẽ not to doe myne owne will, but his who ſent me.* Whence S. Paule pronounceth a ſtrange word. *Though he was the very ſon of God, yet he was to learne Obedience by what he ſuffered here below*, being other wiſe, as God, equall to his heauenly father, and as ſuch, could not obey.

Aff. Haue we thẽ a true deſire to imitate our Sauiour Ieſus Chriſt? Let vs then humbly obey him; and by his example, and for his loue all others, to whom Obedience may be due. Our deare Lord loues it, and puts ſo high a rate vpon it, that he chuſes rather to lay downe his life then to leaue it, which he knowes to be more deare in his heauenly Fathers ſight, then victimes of ſacryfices, which yet are the ſpeciall worshippe due to god alone. Doe we reſolue Chriſtianly to ouercome the world, the flesh, and the Diuell? Lets humbly obey then: For the humble and obedient man can indeede relate his vi-

ctories: The best effectes of victorie is but peace, and the humble and obedient man, conquers the hartes of all men, and hath peace with all men, yet he inioyes it especially in his owne litle world, his owne hart, where he continually feastes and raignes: Christ came not from heauen into this world to doe his owne will, but his that sent him; nor come we out of the world into Religion, to doe our owne wills, but his will, in theirs, whom his prouidence places ouer vs.

Resolution We will then continually say in our hartes vpon all occasions, thy blessed will be donne, ô heauenly father; and with our blessed Sauiour: not my will, but thyne be done, &c.

2. POINT. Consider, that this stable is not onely the schoole of humilitie, and obedience, but of pouertie also, since humilitie is neuer sure, which loues not pouertie. And where, or how shall we euer learne it, if not of him, who when he was most rich became poore, that we might be inriched by his aboundance? Behold he is borne of a poore mother, brought out in a poore stable, wraped vp in poore clothes, layd in a poore bedd, accompai-

ned

ned with a poore oxe and an asse; visited by poore shephards; destitute of all conueniences, of all necessaries. And yet it is euen he who so litle stood in neede of our assistance, that he said by the Prophete, If I be hungrie I will not tell thee, because the vniuersall world is myne. And yet it is euen he who feedes the birds of the aire, who now is fedd with the milke of a poore Mayde.

Ass. Giue sucke Marie, giue sucke to thy God, thy son, thy Creatour, who feedes thee and all the world. And yet now, to manifest his extreame want, daignes to be fedd by thee: feede him, I say, holy virgine; while we with admiration behold him and thee in this poore plight, and learne the blessed examples of your humilitie, obedience, and pouertie. And indeede what Christian harte will not resolue to be humble, obedient and poore, with humble, obedient, and poore Iesus and Marie? And that with a good will too and without constraint for his sake, who was not necessitated to it by misfortune, or force, but imbraced it by his owne free choyce. Wisdome wanted not meanes to releiue himselfe. That prouidence which

feedes the birdes of the aire, could haue shewerd downe a heauenly prouiſion of Manna; clothed himſelfe with the ſunne, and made a thouſand celeſtiall manſions to haue lodged in Yet to teach the world pouertie, he would depriue himſelfe of all ordinarie commoditie.

Reſolution. What is the pooreſt and meaneſt then, ſhall beſt pleaſe me, becauſe it moſt reſembles my Lord and Maſter, whoſe liuerie I will euer reioyce to weare, &c.

THE FIFTH MEDITATION.

I. POINT.

CONSIDER that in this ſtable Virginitie is alſo taught. Virginitie which is neuer more ſafe, or euen ſafe indeede, ſaue in the compainie of humilitie, obedience and pouertie Virginitie which found not in earth what to imitate, but had recourſe to the example of the Angells, till Ieſus chuſed to be borne in Bethleem ſtable, and to propoſe himſelfe for the example, and Doctor, and giuer of it. Ieſus would be borne, but of a vir-

gine, to putt the higheſt rate poſſible vpon virginitie. Marie a Virgine was content to beare a ſon, but he was to be à God, a Sauiour of the world. And thẽce, before, in, and after child-birth, she remayned more pure then an Angell, more pure then an Archangell, more pure then Cherubin, Seraphim, and onely leſſe pure then puritie it ſelfe, by which she was made pure, and which too, by ſingular priuiledge, she brought out to ſaue the impure and durtie world.

Aff. Thou, deare IESVS, gaueſt the example, and loe we are readie to imbrace it: we haue heard thy heauenly voyce, and we haue bene inabled by thy grace, to bid Adieu to all, and follow thee in the fairepathes of this Angelicall vertue. But alas deare Rabboni, tis our aymes onely that are aymes of Angells; our performances are but the performances of men full of defectes and imperfections. Our ſpirites are prompe, but our flesh is infirme. And who is able to render that cleane which is conceiued in vncleaneſſe, ſaue thy ſelfe alone, O God? Thou commandeſt continencie, giue what thou commandeſt, for without thy gift, we haue

it not, we cannot haue it, or hauing it, euen conſerue it! Nay the verie good deſires we haue of it, are thyne too: giue then deare Lord what thou commandeſt, and commande what thou wilt. And thou ô mother of puritie, the fruite of whoſe virginitie makes the world happie: to thee we exiled Children of Eue haue recourſe, praying to thee with grones and teares to obtayne for vs of thy virginall child, true humilitie of hart, obedience, and loue of pouertie, wherin alone we apprehend virginitie ſecure; ſince euen thyne owne more then Angellicall virginitie had not pleaſed, had it not bene accompaigned with humilitie, as a great Father dares affirme. And therfor, *Monſtra te eſſe matrem. Sumat per te preces, Qui pro nobis natus, Tulit eſſe Tuus.*

2. POINT. *Conſid.* Let vs yet goe to this heauenly ſchoole, the ſtable, to learne the perfect contempt of the world. Chriſt comes into the world and the world knowes him not; nor will he know the world. Chriſt comes into the world as into his owne propertie, and it receiues him not, nor will he receiue the world into his familiaritie; but contrarilie doth

himſelfe, and by his example, will haue all his, to treade quite contrarie to it, and to make continuall warre againſt it. His pouertie exclames againſt its riches; his virginall birth cryes out againſt its concupiſcences; his humble obedience decryes its ambition, and pride of life. Theſe are the Chriſtian documentes, and cryes, of this bleſſed ſtable.

Aff. The world, ô Chriſtian, will not know thy Chriſt, nor doe thou know it, noe more then he did; entertayne noe loue for it; giue noe credit to it, for it ſeekes but to ingage, and ſeduce thee; it tells the of I know not what pleaſures, but beleeue thoſe that haue bene ſo vnhappie as to haue taſted what it could afford, and they foũd them nothing els but *Vanitie of Vanitie and affliction of ſpirite.* They foole, but fill not; they allure but feede not, they ſwell but ſaciate not, vpon the word of S. Auguſtine, they are paynefull pleaſures, and are not like the ioyes of thy Lord, beleeue it they are not, nor beare they any proportion therwith. The bedd of our harte is too ſtraite, it is not capable of both god and the world. If we be friẽdes with it, we muſt be gods enemyes.

And ſtil as we begin to loue it, it begins to leaue vs: for it quickly paſſes by, with all its concupiſcences.

Reſolution. Liue Ieſus then! in my hart, and poſſeſſe it wholy to himſelfe. And may the loue of that bewitching lyer be for euer banished from thence, as the very obiect of my hatred, ſince it hated my Lord and Maſter. and he it, &c.

THE SECONDE MEDITATION

For the ſame Day.

I. POINT.

CONSIDER that bleſſed ſchoole of the ſtable is ſtill open, and another moſt important Chriſtian leſſon is to be learnt, which is, vnleſſe one renounce all that he doth poſſeſſe he cannot be Chriſts Diſciple. The prudence of the flesh is death, and if we liue according to it, dye we muſt eternally. If we deſire to liue to Chriſt, and with Chriſt, and follow Chriſt, we muſt firſt deney our ſelues, dye to our ſelues, or our owne inclinations; take vp our croſſe and follow him! this is

the condition of our Christian obligation; there is no meane, Christians must dye to liue. This doth Christ crye out to our hartes, by the rigour of the cold which he endures, by his hard entertaynement, by his scrikes, by his teares, &c. by his humilitie, obedience, pouertie, &c.

Aff. Will we then, or will we not be Christs disciples? Lets examine our inmost thoughtes, and discouer our resolutions, and know indeede, in this holy tyme, what they are. Will we not? In vaine then doe we beare the name of a Christian; in vaine were we baptised; in vaine doe we vsurpe the qualitie of spouses, if we will not, euen be seruantes. Or will we: Reade then and marke the condition of our obligation. *We cannot be his Disciples vnlesse we renounce all that we possesse.* The Goods of body, of mynd, of fortune. Let none deceiue himselfe, this must be done, or nothing is done; as to our eternall possession. Die we must to all these; dye we must to selfe loue, selfe cõceipt, to our commoditie, our humour, &c. and take vp our Crosse to follow Christ, according to the blessed example which he giues vs in this infancie of his,

in his verie firſt entrie into this world. Nor is it good wishes will doe it, but effectes. Nor can we pay this dutie in part, but it muſt be wholy done. *Vnleſſe yee renounce all that you poſſeſſe, all, you cannot be my Diſciples.*

2. POINT *Conſider* yet in the ſtable, that the verie beholding of Chriſt a child preaches forceably to our hartes, that vnleſſe we be conuerted, and become litle children, we cannot enter into the kingdome of heauē. Pride cannot aſcend with hūble Chriſt; a bigge ſwollen hart cannot paſſe through Chriſts narrow way which leades to life euerlaſting. We muſt then of neceſſitie turne newborne childrē together with our newborne Chriſt. Children I ſay, which willingly and louingly runne after their father. Loue their mother: Haue noe animoſitie againſt their neighbour: putt the ſame rate vpon a peece of gold and a peece of leade: whoſe tender hartes are not puffed vp with pride, nor griped with hatred, nor diſguiſed with fictions, but are myld, and ſimple, ſweete and maniable, permitting them ſelues to be caried whither ſoener the mother pleaſeth. This is the leſſon we are to learne of Chriſt a child.

Aff. If heauen be our ayme then ! If Christ be our example: if we intend to liue Christianly indeede, we must putt off the old man, with the inclinations, and impressions which he hath contracted; and putt on the new with Christ who is according to Gods owne hart. The sonne of God (our Christ) is become a child, and we too, be we as old as we will, as learned as we will, be we as wise as Salomons, be we as strong as Samsons, will we nill we, our great hart must stoope, and we must become litle children againe, if we will be Christs. Heauen and earth may passe, but this word of God can neuer passe, *Vnlesse you become litle children againe, you cannot enter into the kingdome of heauen.* Yeald, yeald then my stubborne hart, yeald thy selfe to this blessed example of thy Christ, which by conquering thee will make thee à Conquerour for euer. Runne after thy deare father Christ, as still fearing to fall: tenderly loue thy Catholike mother, and sticke close to the chaste breasts of her counsels: striue to be humble, meeke, docile, litle sollicitous how thou are dealt with: be in fine, as a peece of clay in the porters hands: onely beseeth him to make thee a vessell of honour, not of cõtumelie.

THE SIXTH MEDITATION.

The comfortes of the ſtable.

I. POINT.

CONSIDER that vnder the humble weake and young members of this tender babe, the power of a Diuine Maieſtie is shrewded. It is God that lyes ſucking at this Virgine mothers breaſtes. He is vayled indeede with the pouertie of vile clothes, and endures the hard and narrow manger, but it is mercy which moued him humbly to it, to thend the loſt world might be redeemed. He vſeth the ſcrikes of a child, but it is to thend that by them we might auoyde eternall lamentations and gnashing of teeth. He is wrapped in poore clothes, but they ſerue to wipe away the filth of our ſinnes. Hes layd in a manger as the meate of brute-beaſtes; but he is indeede the fatninge foode of men and Angells.

Aff. Yes my ſoule, the place wherin thou ſtands is holy. It is the very Maieſtie of heauen which is here: It is the verie God

which made thee, who lyes before thee. This ſtable is his holy temple, Theſe poore apparances which may ſeeme to hide him from thyne eyes, deliuer him more tenderly to thy hart, for whoſe loue he lyes thus vayled. So that by how much he deſcendes lower, by ſo much, doe thy hopes aſcend higher. For what mayſt thou not confidently expect from an almoſt-werfull Lord ſo humbled for thy ſake? Flye to him with an humble loue, and a perſeuerant confidence, and thy redemption is euen at hand. O what mercy doe not theſe abiect poſtures ſpeake? what conſolation doe not theſe teares giue? What man can deſpaire for whom a God weepes?

2. POINT. Conſider that this litle child is conſtituted Iudge of Heauen and earth by his heauenly father, who takes and teares in peeces the hand writinges of our ancient debtes, and mercifully pardonns all our offences: ſo that we are freed from our feares of our firſt Fathers preuarication, wherin all mortalls were inuolued. Behold that Champion preſent with vs, who frees vs from the yoake of our old Captiuitie, bringing ioy and

gladneſſe to the mournefull. Caſt off thy yoake thou captiue daughter of ſion. Thy mylde king is come to abate the prid, and ſubdue the tyrannie, of his, and our, moſt furious foe.

Aff. What hopes of ſafetie, may not the poore criminall iuſtly haue, when he vnderſtands that the Iudge preuents the iudgement day, out of a deſire to find an occaſion to ſaue him? when he perceiues that the ſaid Iudge is more inclined to giue, then he to aske mercy. When he cauſes proclamation to be made. That he comes not to iudge but to ſaue the world. When he teares the writinges or Euidences which the aduerſarie can produce againſt him. Such a Iudge, ô my poore ſinfull ſoule, may we now find our God, to witt, a Ieſus, a Sauiour in this acceptable tyme, in this day of ſaluation. There is now therfore noe damnation to thoſe that are in Chriſt Ieſus.

Reſolution. I will riſe therfore out of this, or that badd cuſtome (*reflecting vpon it in particular*) which I obſerue my ſelfe ſubiect to. And run to my milde Iudge with an humble confidence, &c.

THE II. MEDITATION

For the ſame day.

I. POINT.

CONSIDER a ſtrange and comfortable change of the hand of the higheſt, he, who formely ſpoke onely in qualitie of Lord and maſter out of the clouds, and out of fire, ſaying; *I am thy Lord, I am thy God: God is a Lord of reuenge, &c.* Is now come downe from Maieſtie, as it were, and comes downe to vs, and ſpeakes to vs in qualitie of man; yea the mildeſt of men. Then did his power appeare in the creation of the world, and his infinite wiſdome in the gouuerning of it: but to vs, the benignitie and humanitie of God a Sauiour is manifeſted. He comes in our nature, in qualitie of our brother, that he may ſhew, as well his brotherly, as fatherly affection and pitie, to the poore man created by him.

Aff. What doth this ſingular graciouſneſſe crye out to our hartes but *conſolamini conſolamini*, be comforted be comforted my people? I will not the death of a ſinner

but rather that he be conuerted and liue. Here is now noe dreadfull Iehouah, noe thunder, noe lightening to terrifie thee; but thy mylde Emmanuell, thy God with thee, a meeke, tender, weeping childe; our flesh and our brother who is come to dwell amongſt vs. Let not the ancient reproche, (*Where is thy God?*) be any more a corraſiue vnto thee. For euen here he is, in flesh. like one of vs, There is now noe neede, vpon the hearing of his voyce, to hyde thy ſelfe with thy firſt parentes: nay his voyce is the ſcrikes of a tender babe, farre more apt to begett pitie in mans harte, then to ſtrike it with dreade. He cannot forbeare to loue his owne brethrē, his owne flesh and bloode, his owne bowells.

I. POINT. Conſider that though when I looke vpon my ſelfe, ſuch as I am indeed, poore, naked, blind, lame, abiect and miſerable, I haue more cauſe of confuſion then confidence: Yea, when I repreſent vnto my ſelfe the multitude, and greeuouſneſſe of my ſinnes (which can neuer be better knowen thē by the gratieſſe of the price, which is ſent downe for their redemption) I find my ſelfe euen waighed

downe to hell, and am readie to deſpaire. Yet the greatneſſe of the ſame price too poſſeſſes my hart with ſtronge hopes of redemption, when I obſerue Wiſdome it ſelfe imploye the bloud of the lambe, the bloud of this tender babe, the ſon of Marie, and the ſonne of God, to make a pretious bathe for the cure of my leproſie, I cannot deſpaire.

Aff. O God what is man that thou doſt thus magnifie him? Or the ſonne of man, that thou putteſt thy heauenly hart vpon him? *Is* he turned ſome pretious thing which formerly thou waſt not acquainted with? Has he gott ſome nobleneſſe of beeing, which iſſued not from thyne owne hand? Is he not ſtill, duſt and ashes, earth, earth, earth, of which thou madſt him? Nay but, deare Lord, hath he not added malice to this baſe matter of which he was made? Had not all flesh corrupted its wayes; *ſo that none did well, not one*? Did not multitudes of crymes and abominations ſtand vp in thy ſight, and crye out for reuenge? What proportion is there then bewixt the price and the thinge prized! Betwixt the blood of an innocent ſonne, and a ſinfull ſeruant? The blood

of a God, and worthleſſe man? O too too deare price! ô too plentifull Redemptiō! I can find nothing here but amayſement, and ô *Altitudos*. And conclude with al the gratitude my ſoule can conceiue, that thy friends, ô God, are too much honored: and their Principalitie too well eſtabliſhed, by this too deare a price,

THE SEAVENTH MEDIT.

I. POINT.

CONSIDER that when man was ſo heauie harted that he could not aſcende. The hart of a God was ſo gracious that he would deſcend to him. The earth was too heauie to mount into heauen, but heauen could find a meanes to tranſport it ſelfe, as it were, into earth. For is not this Caue a verie heauen indeede, ſince God here truly Keepes his reſidence, and hath his quires of Angells ſinging about him? Where god is, there is his Court, and where the Court is, there are the Courtiers; and where the Courtiers are, there is the dutie of Courtiers exerciſed, to witt they behold and loue,

they

they loue and behold and with prone adorations ſinge *Sanctus, Sanctus, Sanctus,* holy holy holy. This ſtable then is a very heauen indeede. *Venite adoremus.*

Affect. Yes, my ſoule, it is my verie God who lyes in this ſtable, in this earthly Heauen; the God that made me, that conſerues me, that ſhall iudge me, come downe firſt to redeeme me, and in his owne perſon shewe me the way of ſaluation. It is my God: and if my faith be liuely, I may heare *a multitude of the heauenly Armie prayſing God, and ſaying: Glorie in the higheſt to God, &c.* Let vs take a part with them, ô my ſoule, and ſinge with the whole endeuour of our harte. We prayſe thee: we bleſſe thee: we adore thee: we glorifie thee: we giue thee thankes for thy great glorie. O Lord God! ô Lambe of God! ô Sonne of the Father, who takeſt away the ſinnes of the world, haue mercy on vs. Who takeſt away the ſinnes of the world, admitt our humble ſupplication. Yes deare Lord: For thou alone art holy; thou alone art Lord; thou alone art the ſonne of the Almightie God.

Reſol. I will not then deſpaire (of ouer-

coming this or that, &c.) In this Lord, in this ſonne of the Almightie, in this ſauing Lambe which takes away the ſinnes of the world, who comfortes me (though otherwiſe I be but earth and ashes) I am able to doe all thinges, &c.

THE SECONDE MEDITATION

For the ſame day.

I. POINT.

CONSIDER who are the firſt Courtiers who are called to this heauenly Celle, this earthly Heauen or Court; and we ſhall find, that it is not the learned, wiſe, and riche of the world (that by Chriſts example we may learne ſtill more and more to contemne the ſame) but the poore, humble, ſimple, vigilant ſhephards; who are ſo ſeparated from the world, that they can hardly be ſaid to haue any commerce with it at all. Chriſte is farce yet an houre old amongſt vs, and he alreadie begins to ſett vpon the worke for which he was ſent.. He comes for mans ſaluation, and man is preſently ſent for: yea the pooreſt of men, (the poore

shephards) to be ſpectatours of his pouertie: to witt the Lambe is borne, and it is but fitting that the shephards should giue their attendance.

Aff. Obſerue, obſerue diligently, ô my ſoule, the wayes of the Lord thy God, which are ſtill ſo contrarie to thoſe of the world. When a mother was to be choyſen, he caſt his eyes vpon an humble handmayde. When diuine prouidence was to prouide a Pallace in earth, for the king of Heauen, it was a poore ſtable. When Courtiers are to be ſent for; the verie firſt Embaſie that Wiſdome makes, is not to Kinges and Princes, but to poore contemptible clownes. O ſtrange confuſion to the proude Potentates of this world! O ſingular conſolation to the humble, poore, and ſimple who haue noe commerce with the ſame! while they neither know the world, nor the world them, nor is worthly of them, they are bleſt with firſt viſites from God and Angells. Yes deare Sauiour, thou makeſt well appeare by this firſt act, that thou art ſent indeede to preach to the poore. Riches doe robbe vs of our ſoules. Learing puffes vs vp with pride. Honors quite tranſport our hartes

to vanitie. In pouertie, and true ſimplicitie, our ſoule is ſafe, and dayly conuerſes with God and his Angells. In fine; either haue we choyſen well (in this our religious ſtate, &c.) or wiſdome it ſelfe made a badd choyſe.

2. POINT. *Conſider* what Meſſenger is ſent to call theſe poore fillie ſoules who are hardly held companie for other men. Noe leſſe then an Angell, and he too, accompaigned with whole multitudes of Angells. They were to find the lambe, their God, leſſe then man: but they had an Angell before hand to aſſure them, that how euer they found him, he was noe leſſe then both their God. Their ſimplicitie might haue bene ſurpriſed and ſcandalized by his pouertie, whom the world would not know: but his heauenly Father acknowledged him for his ſonne coequall to himſelfe, and made one and the ſame *Gloria* be ſunge to them both, by the multitudes of his heauenly Quireſters, in the poore shephards hearing, aſſuring them and the world by them, of a great ioy in the birth of a ſauiour, who was Chriſt their Meſſias. So that they were ſent with a leſſon, taught by an Angell, to glorifie and

adore their God, in the forme of *a poore infant ſwadled in clothes, and layed in a manger.*

Aff. O how graciouſly heauen and earth begin to make acquaintance! O poore ſillie man how happie thou art (wouldſt thou but once diligently ponder and konw thyne owne happineſſe) to ſee thy hart ſo courted by a Kinge? Who ſends out his miniſtering Angells to call thee to his preſence; who while he is humble and abiect for thy loue, he leaues not to be high to, but ſtill mixeth his humilitie and mildneſſe with Maieſtie. He is in appearance a poore chi'd; but is in verie deede thy God on high. He is lodged amongſt beaſtes; but his carole is ſung by Quires of Angells. Singe with them then, myſoule, Glorie to thy God; to him alone it is due, nor will he giue it to another. Pay that dutie firſt to him, or noe *peace* will follow: *Iuſtice and peace.* Otherwiſe we may crye peace, peace, as longe as we will, we ſhall neuer inioy it, while we remayne in that impietie and iniuſtice of robbing God of his glorie.

Reſolution. I will then Angellike, ſing, ſay, worke, and doe all my actions to

Gods honour and glorie, &c. that I may be partaker of his peace, which passes mans vnderstanding, &c.

THE VIII. MEDITATION.

For new-years-day.

I. POINT.

CONSIDER that this good newes, which the Angells told vs these dayes past, of the birth of a sauiour, comes home, this good new yeares day to our vses and profit: being indeede the best *new-yeares-gife* that HEAUEN had to giue. For if he were borne for vs, these dayes past, this present day, he is giuen to vs. HE is ours then by a double title, and that too the best imaginable: By birth-right: *nobis natus*. Borne for vs: And by Deed of free gift: *nobis datus*. GIUEN to vs.

Affection. O Bountie! Bountie! Bountie! so old! for thou louedst mé from all eternitie. And yet so new! for thou, loueſt me in tyme too, and by the imenſitie of thy gift, shewest the imenſitie of thy bountie. Learne, my soule, by the greatnesse of this present, the greanesse of the price,

which Heauen putts vpon thee. And doe notſell thy ſelfe to the earth for an vnderualue. Learne by this a holy pride, know that thou art more worth, then any thinge it hath to beſtowe. Thou wert told by S. Auguſtine, that the kingdome of Heauen, being to be ſold, was iuſt worth as much as thou art; but me thinkes, we may add to that rate, ſince the kinge of Heanen is giuen for thee. Giue thy ſelfe, and thou ſhalt haue them both. Ah! make not away this faire inheritance for a meſſe of potage, Change not the chaſte loues of a heauenly ſpouſe for the bitter Mandragores of the world. The riches of heauen is giuen to thee for thy *New yeares gift*; giue at leaſt, the pouertie of the earth backe againe. *Da teipſum & habebis.* Why doſt thou ſtand vpon the price? (*ſtriue to haue a good anſwer to this queſtion*) *and I hope you will find your ſelfe forced to conclude a good bargaine, to begin the yeare and ſay*)

Reſolution. God is my gift, himſelfe he freely gaue me.

Gods gift I am, and now but God ſhall haue me.

2. Point. Conſider that this day,

our bleſſed ſauiour begins to shew in verie deede he is ours, *borne for vs giuen to vs;* ſince he begins to shed his pretious bloud for vs: for the eighth day is come and according to the law he is to be circũciſed. The lawgiuer is not ſubiect to the law: the ſonne of god cannot be lyable to ſinne: the ſonne of a virgine, cannot be ſubiect to corruption: innocencie hath nothing to doe with the markes of a ſinner. And yet the poore innocent lambe without ſpott, which comes to take away the ſinnes of the word, will be branded with the infamous marke of a ſinner; not for his owne, buth for our ſinnes, *ſed omnia propter electos* ſaith *S. Bernard.*

Affect. O my deare Ieſus! to what a low degree of humiliation and abiection, and euen ſcandali of thy ſelfe, doth loue leade thee? For there will be thoſe, who, while they too clearely reade thee a man, by this thy ſacred bloud, will deney thy diuinitie. There will be thoſe, who knowing puniſhement, to be ſtill the punishement of ſinne, that by ſeeing thy punishement, will imagine ſome cryme in thee. There will be thoſe, who beholding thee with an impious eye, will laugh at a bloodie

god; how euer, to pious eyes, it appeares the the greateſt miſterie and miracle of loue. O heauenly father! this is thyne onely child, in whome thou art ſo well pleaſed, who is ſo innocent, immaculate, vnſpotted. Is it for the ſinnes of thy people thou haſt ſo ſtrucke him? O man! how doth this action confounde thy pride, and diſcouer thy ſelfe to thy ſelfe? we eaſily committ ſinne, euen in the ſight of God: but blushe to appeare ſinners in the ſight of men &c. Or if we chance to haue that humilitie and iuſtice in vs, as patiently to ſuffer reprehenſion, reproche, or puniſhement, when we ſee we are in fault; yet, are their any to be found, who knowes what it meanes to ſuffer, where we either indeede are, or at leaſt, where we apprehend our ſelues innocent? That, euen beſt Chriſtians, are content to leaue to Chriſt alone.

THE SECONDE MEDITATION.

For the ſame day.

II. Point.

CONSIDER Virgines, conſider Chriſtians, old and young, and all

that hope to be saued by the blood of Christ, what these sacred dropes, which fall from our Christ, say to our hartes. What doe they say (vnlesse our harts be of stone) but I will (and begge by this example without example, where noe law obliged, noe debt was due) your patience, your mortification, your resignation, your obedience, your humiliation? You call me *Abba pater*, father, father; and I am so: show the dutie of children then by following your fathers footstepps. You call me Lord, and I am so: make good then the dutie of seruantes, in accomplishing the will of your Lord. I will obedience &c. not will-worshippe, not sacryfices of your owne inuention, and choyce. And this irreuocable will and Conuenant of myne, I write downe in letters of myne owne blood, that louinge children may neuer forgett it.

Affect. Noe my soule, ther was indeed noe connection betwixt an innocent Sauiour, and the markes of a sinner: noe necessitie for a god to imploy this paynefull and shamfull meanes (who had a thousand other ways in his wisdome to haue performed the worke of mans redemption)

but to teach vs patience, with what euer might befall vs, ſeem it neuer ſo litle ſutable to the thoughtes we may haue of our owne innocencie. Mortification, by ſuffering ſome corporall payne, be it by our owne, or ſome other hand; be it by accident, ſickneſſe, or otherwiſe. Obedience, whether to our ſuperiours as we are bounde &c. Or euen to euery creature for charities ſake, where there appeares noe other obligation. And conceiue we alwayes heare Chriſt, by this example, ſay vnto our hartes: what great matter is it &c. if you being but durt and askes, ſubiect your ſelues to man, for gods ſake, ſince I who am omnipotent, became humbly ſubiect to man for your ſakes? O duſt, learne of me to obey. Learne of me, ô earth and clay, to humble thy ſelfe, and caſte thy ſelfe, vnder the feete of all men for my Loue.

Conſider Yet further that the heauenly dropps of blood which fall from a God, ſpeake more powerfully to pious hartes, then Malachie to the people of Iſrael, ſaying: *dilexi vos: I haue loued you.* That is, I haue, doe, and shall loue you; ſince there is neither tyme paſt, nor tyme to

come, with God. I haue loued you from eternitie, and thence I am come in tyme to saue you. I doe loue you in tyme present, and thence I giue the first dropps of my bloud for you. I will loue you in tyme to come, and will powre out my hartes bloud for you; in earnest wherof I now lay downe these dropps. I haue loued you, and so called you by preuenting grace, while you thought not of it. I doe loue you, and so assiste you by cooperating grace. I will loue you, and so make my subsequent grace accompaignie you to the end; and for assurance of this, I now pay downe these dropps.

Affec. O how wonderfully thou hast loued vs, ô heâuenly Father, since for our sakes thou didst not euen spare thyne owne onely sonne! How tenderly didst thou loue vs, ô dearely beloued sonne of the Almightie, who for our sakes, didst not refuse that paynefull imployment, but dost, euen so airely, testifie the excesse of thy loue, by the loss of thy blood? By which deare pledges, being partes of the price of my Redemption, I apprehende it euen neere at hand. *Let Israel now say that he is good, that his mercy is for*

euer. *Let the houſe of Aaron now ſay, that his mercy is for euer.* Come lets loue him, lets loue him, we that are redeemed by his bloude, becauſe his mercyes are for euer. Let our tongues publish his loue, and mercy; let our hartes loue and prayſe him; and let our verie bowels pronounce, ô Lord, who is like to thee! Inable vs, deare Ieſus, to vnderſtand, deſcerne, and reuerence, with due honour, this admirable miſterie of pietie, which is manifeſted in the flesh, hath appeared to the Angells, is preached to the gentils, is beleeued by the world, and this day, is ſigned in bloud, *Venite adoremus.*

THE FIRST MEDITATION FOR THE

Day after new yeares-Day of the name of IESVS.

I. POINT.

Conſider. That though all the names, vſed by men to ſignifie the Deitie, were from all eternitie, are in tyme, and ſhall for euer, be moſt worthily, bleſſed, prayſed, and admired by men and An-

gells: yet to vs Christians, the name of our Christ, IESVS, by which he was called this day, is by iusteſt right moſt deare and praiſe-worthy. For whether we vſe the word, *Elin*, which ſignifies. *God*, and is interpreted *ſtrong*: *Elion*, which ſignifies *High*: or *Adonai*, which we interprete *Lord*: or *Saddai* which may be called *Almightie*, or els, *Iehouah*, which the Hebrewes eſteemed ineffable: none of them intimates ſo much, and ſo preſent conſolation to vs poore ſinners, as doth our myld Emmanuel, which ſignifies, our *God with vs*: our Ieſus, a *Sauiour*, who begins euen to powre out his pretious bloode for vs.

Affection. Be all thy names, ô great Lord God, prayſed, preached, admired, magnified, ſanctified for euer, by men and Angells, and all thy creatures in generall, whether they ſignifie, ſtrength, power, Maieſtie, Omnipotencie, immenſitie, infinitie, or what euer els, which we can in noe ſorte expreſſe, nor euen by imagination conceiue: ſo vaſtly great, ſo ineffible, ſo inconceiuable is the Lord and Maſter whom we ſerue! Yet moſt deare Sauiour Ieſus, be thy moſt

melliſluous name, as neerer to my eyes and intereſts, ſo alwayes neerer and dearer ſo my hart. Be that ſauing and ſanctifying name, cherished, and ſanctfied by vs poore miſcrable ſinners, aboue all other names: becauſe thou, o deare lambe, who waſt ſlayne for me, is moſt worthy of glorie and honour, and benediction, and all that euer my narrow hart is able to deuiſe &c.

2. POINT. *Conſider* that all the names we reade, intimate either power and Maieſtie; or grace and mercy: according to that of the Royall Prophete: *I haue heard theſe thinges: Power is Gods, and mercy is thyne, ô Lord.* According to his Maieſtie his name is holy and terrible: But this new name, IESVS, which is giuen to him in earth, ſignifies nothing but mildneſſe, mercy and ſaluation: for the name of IESVS, ſaith your holy Father, is a ſweete name, a delightfull name, a name of deare conſolation, and bleſſed hope to the ſinner. Nay, it doth not ſo much ſpeake comfort, and confirme our hopes, as euen diſcloſe the bowells of the heauenly childs mercy, while he lays downe his bloude to take vp a name of mercy; *For*

the day was come that the child should be circumcised, and his name was called IESVS.

Affection. When I heare those great, and dreadfull names of power and maiestie, I am euen strucke with astonishment, and I am readie to hide my selfe, with Adam, from the face of Gods wroth. Marrie when I heare of a milde Emmanuel, an innocent Lambe, a meeke, tender, young child, Iesus the sonne of Marie, that honie-name, that oyle powred out, my feares vanish, and my hart conceiues a strange, and strong confidence, and boldly and ioyfully I approche to my younge brother. For in him, I discouer Maiestie and mildnesse matched togeither, in the same seate or subiect: I obserue Iustice and Peace mett togeither in him, and giueing each other mutually sweete kisses of reconcilement. And my hart can harbour no other thoughtes, but of peace and reconcilement togeither with them; and still it pronounceth with heauenly ioy and Iubilie.

Liue Iesu liue in my poore hart,
Liue Iesu there, and nere depart.

THE

THE II. MEDITATION

For the ſame day.

I. POINT.

CONSIDER that this name of *Ieſus*, was not impoſed by Marie, or Ioſeph, or euen by an Angell, but God the father, who beſt knew the dignitie of it, impoſed it himſelfe by the miniſterie of an Angell. Nor is it a name pointing out ſome proprietie onely, as thoſe others, *Chriſt*, *Paſtor*, *Lion*, *Lambe*, *Rocke*, *doore*, *vine*, *way* &c. but it is his owne proper name, and properly ſpeaking, that he, and noe other, comes to deliuer the people from their ſinnes.

Affect. Noe, my deare Sauiour Ieſus, it is thou thy ſelfe that haſt rayſed to thy ſelfe a name of glorie, by the redemption of thy people. Abraham hath not knowen vs, and Iſrael hath bene ignorant of vs: but thou art our Father, our Redeemer; from the beginning is this bleſſed name of thyne. Thou art indeede, our *Chriſt*, our anoynted king, tis moſt true: thou art our *Paſtour*, to bring backe vs loſt

sheepe vpon thyne owne shoulders: thou art a *Lion* of the tribe of Iuda, to conquer for vs: thou art the *Lambe* who takeſt away the ſinnes of the world: thou the *Rocke* vpon which we ſafely build: thou the *Doore* by which alone we enter into life: thou the true *Vine* producing wine begetting virgins: thou the way by which we ſecurely walke towards eternitie; but this new name *Ieſus*, is the onely name vnder heauen, wherby we ought to be ſaued. *Be therfor*, Ieſus, *to me, and ſaue me.* Amen.

2. POINT. Conſider that he had not this name neither, by courſe or chance, nor yet by free gift, but he purchaced it at a deare rate, *acquiſiuit ſanguine ſuo*, with the price of his owne pretious bloude (whence we are rightly called a purchaced people) and ſo he begins not to enter into the poſſeſſion of that name, till he putt downe the firſt dropps, as the earneſt penny. Loe then how properly, iuſtly, and mercifully for vs, this name of Ieſus is his.

Affect. He was ours, both by birth, and free guift, *Nobis natus, nobis datus*: borne for vs, giuen *to vs.* But we, though other-

wiſe his owne by the right of creation, are not his but at a deare rate, the price of his pretious bloud: for it is true that we were bought, or redeemed, *pretio magno*, by a huge deare price, ſo that the tender Lambe which was ſlayne, hath iuſteſt title to this ſaueing name, *Ieſus*, which name conteynes all names; is aboue all names; yea is indeede, all in all: workes all, deliuers all &c. And yet, ô ſingular goodneſſe! infinite loue! ineffable mercy! he's ours, he's our owne: borne for vs, giuen to vs: all ſpent vpon vs. All is ours then: yet we are his too. *Nos autem Chriſti*, but we are Chriſt's aſſures great S. Paule. We Chriſts! Chriſt all ours! ô bleſſed coniunction! What a peruerſitie then were it, to ſell away, for moments of pleaſure, euen what is not our owne; which was purchaced at ſo huge a rate, to the Diuell, Gods and our owne, moſt mortall enemye!

MEDITATIONS OF the Epiphanie.

Or Manifestation of our Sauiour.

THE FIRST MEDITATION

Of Christian ioyes in the multiplied feastes of Christ in the Catholike Church.

THE FIRST POINT.

CONSIDER how Gods sweete prouidence, by the blessed practise of his holy Catholike Church, goes on, continuing our Christian ioyes, by the neerely neighbouring solemnities of his Christ, who hauing bene mercifully *borne for vs* on Christmas-day, and the eight day after, graciously *giuen to vs*, this glorious day, *is manifested* to all the world, in the persons of the three kinges, the first fruites of the Gentils, wherin we were all compriſed.

Affection. O my soule! how happie are we to haue gotten within the bosome of

that Catholike mother: who neuer ceaſeth to allure on her children with milke and honie, to run after her ſweete ſpouſe? Now, ſaith she, *he is borne for vs*: preſently after, *he is giuen to vs*; and now againe, on this bleſſed day, *he is manifeſted*, and made knowen to vs, and all the world. And thus ſtill by her multiplied ſolemnities of Chriſt, she magnifies our Chriſtian ioyes: she rowſes vp our drowſineſſe, and awakes Ieſus, who ſometymes sleepes in vs: that is, she excites our faith, quickens our hope, inflames our charitie, while she renewes the happie memorie of our young Emmanuel, by propoſing him againe and againe to our thoughtes. Be he for euer bleſt, who takes vs mercifully into the communion of this happineſſe. And let vs, my ſoule, neuer forgette, but alwayes giue hartie thankes, for ſo greate a dignation.

Of Chriſtian ioyes in the happie beginning of Chriſts raigne.

II. POINT.

CONSIDER what hartie ioy we should haue (had we the hartes of

children, and as truly desired *that Christs kingdome should indeede come*, as we continually begge it euerie day in our prayers, saying: *thy kingdome come*) when we see so happie an ouerture made by the vocation of the three kinges, towards the aduancement and increase of Christ his Church and raigne? When we see, I say, our newborne kinge of the Iewes, not onely diuulged within the narrow circuite of Iewrie by sillie shephards, but published, and made knowen to all nations by wise kinges; so that, generally, all kinges and nations haue euer since flocked into his saueing fold, and cheerefully haue put downe their scepters and crownes in homage, at his sacred feete.

Aff. Exult, my soule; exult thou race of the Gētils, because our light is come, and the sunne of Gods glorie begins to shine in our Land; true light of light appeares to those that longe satt in darknesse and in the shadowe of death. Noe my soule, God is not the God of the Iewes alone, but of the Gentils also; his name is not great in Israel, onely, but euen all ouer the world. Nay the perfidious and disloyall Synagogue, is this day repudiated

and the Gentil is espouſed. By the faithfull Gentil, thy kingdome, ô deare Sauiour, is dilated ouer all the face of the earth, and thy raigne, shall dure for euer. And therfor, ô *all ye nations clappe hands, make iubilation to God in the voyce of exultation: ſinge ye to our God, ſinge ye: ſinge ye to our Kinge, ſinge ye: becauſe God is Kinge of all the earth, ſinge ye wiſely. The Princes of the people are gathered together with the God of Abraham, he shall raigne ouer the Gentils.* Thus did the kinglie Prophete teach vs Chriſtian Gentils to ſinge, ſo long agoe.

THE SECONDE MEDITATION.

Of the vocation of the Gentils in the three Kinges.

I. POINT.

CONSIDER that our pious and mercifull Lord, not being the God of the Iewes onely, but alſo of the Gentils (*who will all men to be ſaued, and to come to the knowledge of the truth*) limites not the riches of his goodneſſe within the confines of Iewrie, but will haue them extended to all the world: ſo that he calls

not the Iewes onely in the persons of the shepheards; but the Gentils also in the persons of the Kinges. If he had promises for those, he is not without blessings neither for these. If he haue Angells in aboundãce to call those; he wants not starrs to conduct these to his royall presence; testifying by them both, that he is noe acceptour of persons, but loues Iewe and Gentil, vnlearned and learned, poore and rich, and breathes, by the holy Ghost, where he pleaseth, subduing what hartes he pleaseth, to his seruice.

Affection. Let vs then, o my soule, imitating Gods mercyes, extende the assistance of our *obsecrations*, *prayers*, *postulations*, *thankes-giuinges* to all men: to Iewe and Gentil; to such as are farre off, and such as are neere hand, to such as are in the Church, and such as are out of it, to poore and riche, to kinges and Potentates, be they friends or foes, protectours or persecutours: *For this is good and acceptable before God our Sauiour.* (For alas what doe we know that we hate not a brother, while we thinke onely to hate an enemie?) Let vs pray, I say, first for our domestikes in faith, that they may increase in

grace, ad haue the gift of perſeuerance. Next for thoſe that yet beleeue not, *Vt ex nolentibus fiant volentes*, that of ſuch as will not beleeue, they may, by Gods grace, be made beleeuers, ſayinge with the holy Church, *etiam rebelles compelle voluntates*, compelle euen thoſe rebellious-wills; that obſtinacie and blindneſſe being ſubdued, Turke, Iewe, and Gentil, may be but one flocke and fold.

How the kinges were called to Ieſus.

II. Point.

Consider how the kinges came, and we ſhall preſently find that our attentions are ſtopt by the Euangeliſt, with a word inciting to admiration. *Ecce*, *behold*, ſaith S. Matthew, *there came ſages from the eaſt to Hieruſalem*. Nor is it without wonder indeede, that wiſe men ſhould leaue their countrie, to come a greate iorney, to a forraigne land which had nothing common with them. And yet their errand ſeemes more ſtrange. *They came &c. ſaying: where is he who is borne the kinge of the Iewes?* A demande, which,

in likelyhoode, might haue coſt them their liues. And yet their motiue ſeemes moſt ſtrange of all; for, ſay they, *we haue ſeene his ſtarre in the eaſt.* Should wiſe men, and Kinges, leaue their Kingdomes, vpon the onely ſight of a ſtarre, to looke out one borne the Kinge of the Iewes, and that in the midſt of Iewrie, where another Kinge alreadie raigned?

Affection. O my ſoule, what can we find here but admirations with S. Paule? *O the highneſſe of the riches of the wiſdome, and knowledge of God? How incomprehensible are his iudgements, how inſcrutable are his wayes!* What doe we find, I ſay, but effects of Gods great mercy ſtrangly and ſtrongly working? For certainly, their iorney, their demande, their motiue, appeare litle leſſe then madneſſes in the eyes of men; while yet, in the eyes of God they are effectes of grace, and heauenly wiſdome. For the ſtarre which they ſaw exteriourly, was ſeconded by the grace which they felt interiourly: and thence they vndertooke the iorney; the grace of the holy Ghoſt knowing noe ſluggish delayes. The grace which they felt was a powerfull and conquering grace, and

thence they feared not to aske for the kinge of the Iewes, euen in the face of the Tyrant. The ſtarre which they ſaw, was the light of faith, and thence they giue for their reaſon, a thinge which reaſon is not acquainted with, *an obſcure*, yet conuinceing *argument*, *of thinges which appeare not.*

THE THIRD MEDITATION.

How admirable the kinges calling was.

I. POINT.

CONSIDER againe, with wonderment, this ſtrange proceeding of the kinges: Abraham, its true, went out of his countrie too, his kindred, and his fathers houſe, and he was both admirable and prayſe worthy therin. Howbeit this ſeemes farre to exceede that. Abraham went out, becauſe he was commanded; becauſe he was promiſed to haue another certaine place appointed him; becauſe he had aſſurances giuen by God that he ſhould be magnified &c. But they, had neither commande to goe; nor place appointed whither to goe; nor ſtayd they in

any danger at home; nor were they allured with any aduantagious promises abrode: but contrarily they were as free to stay, as goe; they knew not whither they went, nor whether they should find what they sought. And they were withall so farre from ayming at aduantage or securitie, that contrarily they ran into apparent danger, and were readier to giue then to take, as appeared by the presentes they brought: and yet those sages came to Hierusalem vnder the guidance of one onely starre.

Affection. Admire, my soule, the wonderfull effectes of the hand of the most High: admire the wholy disinterressed, and truly kinglie hartes of these holy kinges. Who, while they were noe way necessitated, noe way commanded, so freely vpon the sommons of one starre, left their countries and all, and came to him to whom none comes, vnlesse first drawen by his heauenly father. And yet how many starres haue we, and we stirre not? how many kind inuitations, and we answere not? How many heauenly callings toward Iesus, and alas, we turne a deafe eare to them. But doe not so my

ſoule, doe not ſo: the neglect of heauenly fauours iuſtly irritates the bountifull Benefactour. If we be not able to goe before others by our good example, lets not fayle, at leaſt, to follow them. Run on, run on, by the holy example of the kinges, whither diuine inſpirations, which continually lay ſeidge to our hartes, (as ſo many heauenly meſſengers) doe leade vs. Lets be faithfull in this behalfe, and when ere the Bridegrome knockes, lets lay open our hartes, and leaue them wholy at his diſpoſe: neither expecting commands, nor queſtioning the manner how: Neither ayming at gaynes, nor fearing or flying labour, loſſe nor danger. All is ſafe and gaynfull enough, where Ieſus leades, and Ieſus is looked for.

That the kinges proceedinges are our leſſons.

II. Point.

Consider that this proceeding of the firſt fruites of the Gentils, was to be a leading leſſon to all their poſteritie. They had their ſtarrs, and ſo haue we. They obeyed their ſtarre, and ſo muſt

we; if we intend happily to find out Iesus. Our ſtarrs are the light of reaſon, hightened by the light of grace, and holy inſpirations, vnder our Superiours directions. Theſe we are to follow, nor doe we euer fayle in it, but we ſwarue from the way, or loyter in the way Had the shephards bene ledd out of their owne countrie, they had bene misledd, loſt much labour, & miſt of Chriſt. As the kinges, if they had ſtayd in their owne countries, while their ſtarre led them out of it to Bethleem, had not found him. There are many manſions in Gods Kingdome, and he will haue vs ledd to them, by the wayes he pleaſes to marke vs out. This is his bliſſed pleaſure, which he pleaſes to make knowen to our hartes by frequent inſpirations.

Affection. We muſt not, my ſoule, expect the priuiledge of being called by name, as was S. Paule: whether it be to relinquish our old badd wayes and inclinations; to find out Chriſt; or to follow him being already found. It is ſufficient for vs to follow our owne ſtarrs: to obſerue whē the ſpouſe knockes at the doore of our hartes, and to be readie to open,

by the assistance of his grace, who stands knocking there. My soule, my soule, is it not by his mercy who made vs, that we hope to be saued? Were it nor reason then, we should follow his counsells which he manifests to vs by his inspirations? And if it be reason to follow them, by what reason doe we, or can we, neglect them?

THE IV. MEDITATION.

That we must cooperate with Gods grace.

I. POINT.

CONSIDER yet further: that it is not enough to obserue the starre with the Kinges, and to heare the knocke of the spouse, but we must also with them, aske, seeke, knocke at the gate. We must not onely, I say, heare the knocke or touche of his holy inspirations at our hartes, but we must mutually knocke at that diuine harte of his, by frequent and feruent prayers, crying out with the Kinge and Prophete, *conuert me ô Lord, and I will be conuerted: draw me after thee, and we will run*: and, with our Kinges, all

through the ſtreetes of Hieruſalem: *where is he, who is borne the Kinge of the Iewes:* for we haue ſeene his ſtarre, we haue heard the voyce of our beloued by frequent inſpirations, and to what end, but to leade vs to his loue?

Affection. Yes, my ſoule, we may diſſemble it, but we cannot deney it, euen we too haue ſeene his ſtarre, we haue heard his voyce, and he hath ſaid vnto our hartes, *I am thy ſaluation*; and he hath ſaid it ſo that we haue heard it, and haue taken iorney vpon it: countrie, parentes, friendes, with all the fawning allurements of the world are forſaken. And what is now our expectation? Is it not our Lord, my ſoule? Is not he the whole part and portion of our inheritance? Is not he the whole ſubſtance we haue left vs? Ah! hauinge left all, by the aſſiſtance of his grace, to finde him, lets make that our buſines. If we ſuffer our ſelues for lacke of cooperation to be fruſtrated of that expectation, in vaine behold we the ſtarre, in vaine began we to run, in vaine doe we lead a life which leades, not, indeede, to Ieſus, but to death.

How we ought to cooperate with grace in ſeeking Ieſus, by the example of the Kinges.

THE II. POINT.

CONSIDER that the Kinges are not onely diligent and punctuall in ſetting vpon the ſearch of Ieſus, vpon the firſt light of faith that appeares to them, expreſſed by thoſe words of the Euangeliſt: *we ſaw his ſtarre in the eaſt, and we came*: we ſaw and we came: noe curious diſputes; noe ſluggish delayes; noe vaine reſpects or interreſtes retarding them; but they ſeeke him with great patience, ſuffering the labour and incommodities of the longe iorney of 800. myles; as alſo with great reſolution and courage, not fearing to inquire for him in the mideſt of Hieruſalem, ſaying: *where is he who is borne the Kinge of the Iewes?*

Affection. Ah, my ſoule, is it not our vndertaking too, and intention, as well as the dutie of our whole life to ſeeke for Chriſt with them? Yea, and as longe as we can ſitt quietly at home without trouble, doe we not deſire to find him and to

reioyce in him? But alas! as ſoone as the labours of a longe iorney (our life) in our apprehenſion, repreſente themſelues vnto vs: when once temptations, and dangers, and humane reſpects, begin to ſtand in our way, our patience fayles, our courage forſakes vs, we fall to ſleepe, or murmure; our life is irkſome to vs, and we are almoſt readie to giue ouer our iorney in the mide-way. Alas, my ſoule, thus it ſometymes fares with vs. And why? becauſe we ſeeke not our new-borne Kinge, with an entire, but a diuided harte, allowing a part of it for him, and a part for the world, and thence cupiditie taking off from charitie, weake charitie finds not his yoake ſweete and his burden light, as it is indeede to true louers. We will therfor continually pray that he who gaue the will to ſeeke him, would ſo increaſe charitie, that we may haue patience and courage to find him.

THE V. MEDITATION.

How longe we ought to ſeeke him.

THE I. POINT.

CONSIDER yet further, that our kingly Guides ſeeke him with perſeuerance to the end; putting noe other limite to their inquirie, but the finding him out whom they ſeeke for. *Seeke our Lord ſaith the royall Pſalmiſt, while he may be found, ſeeke his face al wayes*; not onely in the ſunshine of proſperitie: and ſpirituall comfort: but alſo (and then eſpecially) in the darkneſſe of aduerſitie, and drineſſe of ſpirit: As well while the ſtarre shines, as diſappeares. While it shines, and vshers their ſtepps, they ſpringe on with ſpeede: while it diſappeares they looſe not courage, nor leaue off their happie enterpriſe; but in the abſence of their heauenly Guide, they haue recourſe to earthly ones demanding of the ſcribes, *where is he who is borne the kinge of the Iewes?*

Affection. Deare Lord, if thou daigneſt to leade vs on in the way of thy ſearch, and thy loue, by the powerfull light and

heate of thy grace, be thou euer bleſſed. And if it be thy pleaſure to withdrawe for a tyme, the comfort of thy preſence, and leaue vs to tryal, be thou alſo bleſſed. If thou doſt voutchfafe to draw vs, we will run in the odour of thy parfumes: and if it pleaſe thee to leaue vs in drineſſe and deſolation by thyne abſence, we will neuer ceaſe, for all that, to cry out continually: *where is he, where is he, who is borne the kinge of the Iewes.* Hauing ſtill recourſe to Heauen and earth. To earth, by taking counſell of our Superiours, Directours, and Paſtours: to Heauen, with an intire ſubmiſſion, dependāce, and abſolute confidence that our Redeemour liues, and will in due tyme deliuer vs; that the ſtarre will appeare againe, and *conduct vs to the place where the child is*, and multiplie our ioyes, as well as theirs, with a huge increaſe of ioye, *gaudio magno valde.*

Where we are to ſeeke Ieſus.

II. Point.

Consider that the kinges find not *him* (*who is borne the king of the*

Iewes) in Hieruſalem, where they ſought him, and where, humanely ſpeaking, he was moſt likely to be found, in Hieruſalem I ſay, that cherished citie, which was preferred beforre all the Tabernacles of Iacob: norin the ſtately Pallaces of Kinges, (how euer he was the kinge of kinges, and ſought by kinges too) but in an obſcure village, but in a poore groate or caue, a reſort for brute beaſtes: but in a manger; vpon a locke of hay, betwixt an oxe and an Aſſe. So found they the young kinge of the Iewes lodged.

Affection. My ſoule. is it not true that we often ſeeke Ieſus *in magnis & mirabilibus ſupra ſe*, in great and wonderfull things which are placed aboue our reach? In high contemplations and viſions which we are not capable of? In thinges moſt ſpecious and glorious, and beſt ſuteing with our owne inclinations and fancies? Wheras our humble kinge Ieſus, is both more ſurely, and ſafely found in pouertie, ſubiection, ſolitude, and diſiunction from the world: in humble lodginges: meane clothes; poore compaignie: and in the totall abandonnement of our ſelues, and iudgementes, into the

hands and directions of Superiours. Thus he expoſed himſelfe to be found, by a graciouſneſſe which paſſes the comprehenſion of man and Angell. Thus the good Kinges find him: Thus ſeeke him, my ſoule, and we ſhall not fayle to find him, a God to adore; a kinge to protect; a man to imitate, imbrace, and loue.

THE VI. MEDITATION.

Where or in what compagny Ieſus is to be ſought.

I. POINT.

CONSIDER that they *found the child Ieſus with Marie his mother, ſaith the Euangeliſt.* Had they ſought Marie alone without Ieſus, or not for Ieſus, they had miſtaken their way indeede, ſince that she though his mother, is but otherwiſe his creature, while they ſeeke the Creatour. And had they ſought him who was borne the king of the iewes, without, or otherwiſe then in her companie who was the Queene mother that bore him, they would not ſo happily haue found him. But in ſeeking the one they found

both. To witt they had alwayes a neere relation. Noe ſooner was the ſonne of God determined to be the redeemour of the world, but Marie is looked vpon to be the mother of that ſonne, and ſauiour! noe ſooner was he conceiued of the Holy Ghoſt, but he was conceiued and found in Maries ſacred wombe: noe ſooner borne, but found at her breaſtes: all his life tyme he was found with her, and at his death she was not ſeparated from him.

Affection. Let IESVS then!, my ſoule, be our cheife and laſt ayme and end, ſince all our actions which haue not him for their end are aymed by the marke, he being that ſouueraigne good which our hartes inceſſantly ſeeke after. Yet lets not feare withall to make Marie the meanes to haue acceſſe to him. How euer the Kinges miſſe not of him, it is in her armes they find him. How euer the Scriptures, and Prophetes, and Preiſtes of the Law point them out the way, it is by her miniſterie, and fauour, they come to the bleſſed ſight of him. Its her priuiledge in shewing him to shew what'sher owne. *Shew thy ſelfe then to be a mother*, Bleſſed Lady, *let our prayer by thy meanes be admitted by him, who*

being borne for vs vouchſafed to be thyne. Shew vs, ſhew vs thy IESVS, that bleſſed fruite of thy womhe, not after his exile onely, but euen nowe eſpecially, while we liue in this heauie banishment.

That Ieſus ought to be ſought with pietie.

II. POINT.

CONSIDER that as the Kinges vndertooke their iorney with much diligence and punctualitie; and purſued it with great patience and reſolution; ſo they conclude it with noe leſſe pietie and religiousneſſe. They haue left their Kingdomes, wiues, and children, with hopes to find a Kinge, a Sauiour, a God: and in the end of their iorney they onely meete with, to the eyes of flesh, a poore ſtable, a poore manger, and a poore mayde, with a poore ſucking child at her breaſtes. But to the eyes of their pietie, with which they looked vppon him, they diſcouer a Kinge, a God, vnder the forme of a ſeruant, a man, and falling downe they adore him.

Affection. O happie Kinges. great is your faith which leaues all the world euer

after to admire it, as we worthily doe this day! But ô the goodneſſe and mercie and power of God, whoſe free grace it was which wrought in their hartes both the will and performance, of this great acte of faith! They were not the keepers of the law & Prophetes as were the iewes. They had not ſeene and heard the admirable workes and wonders of his life and paſſion, wherby he proued himſelfe both God and man, as we haue; and yet falling downe they adore him. O my ſoule, let neuer the exceſſiue, and almoſt incredible, greatneſſe of the benefit, diſcredite, as it were, the bountifull benefactour, but by how much more his loue doth exinanite him, and make him appeare leſſe then himſelfe in his life and paſſion, let vs by ſo much more beleeue, bleſſe, loue, and adore him for euer: becauſe for vs it was that he was ſo lowe layd, for vs the cribbe, the manger, the hay, &c.

THE VII. MEDITATION.

With what puritie of intention Ieſus ought to be ſought.

THE .I POINT.

CONSIDER that the Kinges come not onely out of their countrie accompagned with patience, courage, and perſeuerance to find him, and religiouſneſſe and pietie to beleeue in him, but alſo with puritie of intention (that one neceſſarie thinge without which the beſt of our actions are ſpoyled) for his owne ſake, to pay him a debt of ſoueraigne worshippe due to himſelfe alone *We came*, ſay they (not to find eaſe, ſafetie orriches, which we inioyed at home: nor to ſeeke new kingdomes, while we left our owne) but onely to find *the new borne kinge of the iewes*, to acknowledge him to be the kinge of kinges; and our ſelues, and all the kinges of the earth, to be his vaſſals, in a word *we came to adore him.*

Affection. Learne, my ſoule, learne neuer to ſeeke God for any other motiue

then himſelfe. Let vs alwayes ſeeke him, to the end we may adore him, that is to caſt our ſelues at his feete, acknowedging him to be all, and our ſelues nothing at all. Ah while we may doe all our workes for a kinge, why will we looſe them vpō any leſſe worthy obiect? While all our loue is but too little for him alone, why wil we diſperſe it vpon creatures? Heauen and earth can afford nothing cōtentfull to the good Prophete but God himſelfe. Such let our reſolutious be, my ſoule, in all our patience, perſeuerance, and actes of pietie, ſaying with ſainte Auguſtin. *Thee I will, thee I ſeeke, thee I hope for; my hart hath ſaid to thee, I haue ſought thy countenance, Lord, thy countenance will I ſeeke.* Lets fixe vpon this, if we deſire to be happie: lets ayme at noe other thinge then this, this alone will abundantly ſuffice.

How being found he ought to be adored.

II. POINT.

CONSIDER how the good Kinges make their approches to Chriſt, and

fall downe before him after the true Christian way: *not in word and discourse but in worke and truth* The Euangelists make mention of noe one word they vsed. Nor was it indeede so sutable to vse words in the presẽce of the eternall WORD which lay speachlesse: nor doe they doubt but that he could read their hartes in presence, which he had powerfully touched at so great a distance. But their workes, by mysterious presentes, speake their hartes and errands. By gold they proclame a Kinge, by frank-incense they professe a God; by myrre they declare a man.

Affect. O, my soule, let vs diligently looke vpon these progenitours of ours, these Presidentes of our faith. Let vs, I say, looke vpon their Christian behauiour and striue to imitate them. Let not so much words, as hartes, speake our humble sutes, and true submissions. Where we meete with the eternall word silenced, lets adore him in silence, *silence being the worshippe of iustice.* Let the gold of our hartie loue, that burning gold of S. Iohn the Euangelist, publish him the Kinge of our hartes, ouer which we wish his absolute raigne. Let out feruent sighes, and

ſobbes, and inceſſant breathinges after him, be our *frankincenſe*, teſtifying that he is the God and Authour of our beeing in *whom we liue, moue, and are, all that* we are. And let the *myrre* of our mortifications, and cheerefull ſufferances, declare to all the world that he is the man that ſuffered and dyed for vs, leauing vs an example of patient ſuffering, which his bleſſed will is We should follow. Ah! thus doe; theſe words of workes, and hart, and willing ſuffering, ſpeake lowdeſt, and moſt effectually in the eares of God.

THE VIII MEDITATION

That the kinges hiſtorie repreſentes ours.

I. POINT.

CONSIDER, and in the three Kinges hiſtorie reade our owne, in their happines obſerue our owne felicitie. For were we not all deade in ſinne, which had diſperſed it ſelfe ouer all the veynes of mankinde? were we not benighted in infidelitie and lay wounded & impotent, blind, naked, lame, poore and miſerable?

were we not borne in a forraigne land, farre from Bethleem ? where few seeke Christ, fewer knowe or care for him? was not Herode the persecutor in our way, who pretended to adore him, but indeed hated his memorie? Had we not, by his gift, not onely the grace to beleeue in him, but the courage to be readie to suffer for him; and the resolution to leaue parentes, countrie, and all that was deare to vs, to find him in pouertie, obedience, chastitie, in a land which weknew not?

Affection. Lets giue glorie to God and let the memorie of these blissings of preference, take vpp the whole capacitie of our hartes. We were borne in the midest of a peruerse and incredulous generation, and yet we were culd out of it, that we might not perish with it. Not by chance (nor is there any chance with God) but by choyce; not becauſe we loued him first, but he vs, and therfor he drew vs taking mercy on vs. Not becauſe we *willed or run*, but becauſe he *would haue mercy vpon whom he would haue mercy.* Say then, my soule, but say it hartily and incessantly with the Psalmist. *I wil singe the mercies of our Lord for euer:* I willsound out

his prayſe from generation to generation; and let all the world know by the odour of our life, our workes, and ſufferings, how great thinges he hath done to vs poore creatures of his, which he hath not done to all nations.

The diuers operations of two Natures in one Perſon.

II. POINT.

CONSIDER the bleſſed & comfortable mixture of the diuers operations, and demonſtrations of two Natures in one and the ſame Perſon. As man he lyes betwixt an oxe and an aſſe, in miſerie: Yet as God he forgetts not his maieſtie: but commands his Angells to call the shephards to adore him: As man, he is ſubiect to childish ſcriks and teares. But as God, the Angells ſinge his *Gloria*. As man, he ſeemes neglected, vnknowen, vnconſidered by all Iewrie. But as God, he ſtrikes terrour into all the Iewes Herode and all Hieruſalem with him, are troubled at his birth. As man, the Kinges find him the Kinge of the Iewes, whom they came ſo farre to ſeeke, in a

poore caue, accompanied with a poore mayde, and their eyes reade him such as they see him, a poore child. But looking vpon his starre their constant guide they conclude him a powerful God whom the starrs obeye, and their harts instantly breath after.

Affection. Be thou euer blessed, and magnified, ô my lowe and mightie, my abiect and powerfull Lord. Thou art lowe, to come downe to my pouertie; high to rayse my thoughtes & hopes towards thy riches Lowe for my instruction, and humiliation: high for my protection and defence, Lowe to teach my proude hart that all greatnesse ought to subiect it selfe to this admirable humilitie of thyne. High, to be our true refuge in all our weaknesses & deiections: but lowe to conuince our hartes, that the true highth of a Christian, is to be humble and lowe, with, and for his Christ. *When I am infirme then I am powerfull,* saith the great S. Paule.

AN

AN ENTERTAYNEMENT FOR EASTER.

THE I. MEDITATION.

The I. Christian ioy.

I. POINT.

CONSIDER that though the great God of all consolation suffers his seruants to fall into afflictions, desolations and sorrowes, yet they are not continuall. If there be mourning at night, there is ioy in the morning, yea and euen in the mourning too. The dolourous dayes, past were spent in following our deare Sauiour, who suffered death it selfe for our loue, while we looked but on. Or if we euen dyed with him, in our pious desires and resolutions, or seemed to indure worse then death it selfe, by our frequent and tormenting temptations, they will not proue to death, but to Gods glory and our beatitude: they will produce more plentifull ioyes in rysing with him. For harke, while the teares are yet in our eyes for him being deade, an Angell assures vs he

liues, and liues to dye noe more, but to raigne. *He is ryſen, he is not here.*

Affection. Sing then, my ſoule, *Alleluya, Alleluya, Alleluya, Chriſt is truly ryſen.* That he dyed, he dyed but once, and for our ſinnes: but that he now liues, he liues to God, the life of glorie for euer. His ſufferances were but for a tyme: but his life and ioyes, and in him ours too, are for all eternitie. *Alleluia, Alleluia, Alleluia.* If he ſeemed forſaken, it was but for a moment, and that for our conſolation, for our example, to aſſure vs, that ſeeme we neuer ſo forſaken, ſuffering with Chriſt, we ſhall ryſe with Chriſt in newneſſe of life, to a better life, the life of grace, the life of glorie. *Alleluia, Alleluya, Alleluia.*

II. Point.

Consideration. *He is ryſen, he is not here.* Noe, for Magdalene and the reſt of the good women who had carefully obſerued where he was layd: and who, as earely as carefully ſought to find him where they had ſeene him layd, find indeede the monument open, but miſſe of their Maſters body, nor know they where they are to find it. Marie ſpies two Angells,

but misses of the Lord of Angells, till she heares *Marie* pronounced, and so see's and knowes her deare *Rabboni* who sent her backe (while she sought his dead body among the deade) to be the first preacher to *his brethren*, of the glorie of his liuing body among the liuing.

Affect. See, my soule, what ioyes sorowes bring forth, see how the returne of our deare Lord wipes away the teares from our eyes. See how true it is, that he foretold vs. *I goe from you, but to returne to you, I will not leaue you orphants.* See the fruites of a carefull attendance, and due perseuerance, which meetes with more then it lookes for; and finds all, euen amidst doubts, distrusts, and seeming despaire; where it feared to haue lost all. It finds not Angels onely, but the verie God of Angells, truly pious, truly good, the God of all consolation: who makes the weake ones of the world to confound the strong; a poore desolate Marie to be first Apostle of the most important point of the faith of Christ *Alleluya, Alleluya, Alleluya.*

THE SECOND MEDITATION

The 3. Christian ioy.

THE I. POINT.

CONSIDER that our best friend, our pious Lord, the dearest husband of our hartes, who out of a goodnes beyond all compariſon, died ignominiouſly theſe dayes paſt for our loue, is this daye glorioufly riſen: The newes is certaine; The beſt beloued mother, the mournefull maides, the fearefull Apoſtles, haue all ſeene him. *He is riſen*, he is truly riſen, *Alleluya*. O what ioy! what ioy! the poore innocent lambe that we ſaw barbarouſly treated and butchered, and ſlaine, to take away the ſinnes of the world, with laying downe his life, is riſen with peace and reconcilement to the world. *Alleluya, Alleluya, Alleluya.*

Affection. Ah, my ſoule, the ſpouſe of thy hart, who ſpent his harts blood for thy ſaluation, is riſen againe, and appeares to manie for thy conſolation; which though thou ſeeſt not, as they (the Apoſtles &c.) did, with thy bodily eyes, yet

faith makes thee as sure of it as they were, that thy best friend, thy most pious Master thy dearest spouse is risen, liues, and raignes. If then thou hast indeed the hart of a friend; the dutie and tenderneſſe of a child, the ardent loue of a spouse, reioyce. my soule, reioyce and with exultation pay benediction and honour, and glorie, and power, to the tender lambe, who was slaine for thy loue, for euer and euer, Amen.

The 4. Ioy.

II. Point.

CONSIDERATION. Yes my soule; the newes is most certaine. He's returned back with the woundes he receiued he carries the markes about with him; certaine witnesses, as well of his painefull death as his exceſſiue loue, his glorious resurrection. The incredulous Thomas hath seene him, had his fingers in the holes of his hands, his in the hole of his side, through his wounds he hath felt his bowells.

Affection. O singularly good newes, my soule! ô admirable graciousneſſe! ô what ioy! what ioy! It was not iudged enough to that maker, and louer, and Sauiour of

mankind, to haue ſpent 33. yeares in a familiar and common manner amongſt men: nay to haue ſpent the laſte droppe of his moſt pretious blood in the view of all the world, vnleſſe he returned to them againe in his glorified bodie, to make good in effect, that he left them not orphants, but made the wounds, which he had ſuffered for them, the louing and palpable arguments of his Reſurrection and preſence.

THE THIRD MEDITATION.

The 5. Ioy.

I. POINT.

CONSIDERATION: Yes my ſoule; Our harmeleſſe brother *Ioſeph* liues, and raignes, not ouer Egipt only, but euen ouer all the world. Gods ſweete prouidence, and milde mercie hath made vſe of his bretherens malice, to magnifie his owne power, and ſingular goodnes, and euen to relieue their, and all our miſeries and wants. Our innocent *Iſaac* liues. Our *Ionas* is come ſafe to the ſhore. Our ſauing *Noe* hath paſſed the floud, and is ſecure vpon the toppe of the Mountaine.

Affection. See, my soule, how graciously he hath consummated all that was foretold of him. Obserue, how all the tipes of the olde lawe are accomplished in him. Our deare *Ioseph* liues, and raignes, and hath turned the worst of mans malice, to mans aduantage. Our *Isaac* dies not, but is reserued to afford the world a fruteful progenie of the faithfull. Our Ionas seemed only to be deuowred, but is indeed, kept safe from shipwrack, to preach gods power, where mans wisdome gaue all for lost. Our *Noe is* secured from the Deluge, not so much to people the world with sinners, as Heauen with Saintes. Liue then and raigne for euer, my sweete Sauiour, ouer my soule, and turne all seeming disasters to the aduantage of thy glorie.

The 6. Ioy.

II. Point.

Consideration: Yes my soule the tender child which was borne in Bethlehem, that true Nazarite, that innocent milde young-man of Galilee, is become now a Lion of the Tribe of Iuda,

hath made a swift course, and returned with victorie. *Vicit Leo de Tribu Iudæ.* Yes he hath wrought wonders, he hath killed death, ransaked Hell, subdued the world, and sayes to our hartes. *Be confident children,* by sufferance, I haue ouercome the world, and so too, you may, and ought to ouercome it.

Affection. Ah, my soule, if that tender heauenly babe, who was no lesse then the wisedome of heauen, marked thee out the waye to it by Crosses, contumelies, and contempts; let not the wisedome of the world, which is true follie, point thee out an other, and deceiue thee. If that lambe of God, by suffering death it selfe, be returned, a victorious Lion: neuer hope for victorie ouer the world, the flesh and sinne, but by patient sufferance of whateuer Gods prouidence shall permitt to fall vpon thee; and by dyeing to the world, and all its vanities. Suffer then, or dye, my soule, that with Iesus, thou maist victoriously rise to a glorious life.

THE FOVRTH MEDITATION

That Christ being risen, is to be sought.

I. POINT.

CONSIDER, that our lately dead Lord *is risen indeede*, an Angell assures vs so; *Surrexit he is risen*; nor is there anie more doubt to be made of it; yet haue we assurance too by the same mouth, that *he his not here*, nor indeed can Magdalens care learne where they haue put him. If we loue him then, we must looke him, and looke him faithfully, not with despayring feare, but with confidence to find him in his good tyme; for we are willed not to feare; *nolite timere*. Not among the dead, for we are told, he is risen, and dyes no more. Not finally in wordly delights, ease, and securitie, but in the middest of dangers, temptations and sufferances, for it is Iesus crucified, that we seeke.

Affection. Ah, my soule, since the messengers of heauen haue assured vs that our Iesus is risen from his graue, I will no longer lye buryed in earth; but will rise and goe to that good father of ours. Since our

Lord and our life liues: we will no longer languish and dye, but I will seeke him, whom my hart loues, without feare: we will passe the watch, which the Iewish world, the flesh, and the Diuell, may sett to keepe vs from our Iesus. If, happily, where we seeke him, we find him not: wee wil neuer cease to seeke him, till we finde him, and hold him, and locke him vp in our harts.

That we are to seeke him by S. M. Magdalens example.

II. POINT,

CONSIDER that though it be a most Christian practise, with S. Marie Magdalen to follow Christ in his life, not to forsake him at his death, to reioyce with a great ioy in his Resurrection; yet it is not enough: wee must with her too vse diligence to find him out being risen, In his life, she is weeping at his feete. At his death, neereſt to the Crosse and last at his graue: but her vnwearied loue leaues not off there, she rests not; She's vp againe, verie earely in the morning, whilst it is yet darke, to seeke him at his Sepul-

cher; it beeing her abſolute reſolution and practiſe, continually to ſeeke, till she finde him whom her ſoule loues.

Affection. Let vs, ô my ſoule, put our ſelues wholy vpon the ſearch of our deare Rabboni, by the example of that bleſſed penitent, at all tymes, in euerie place, let our thoughts (as hers were) be vpon him ouer night, and earely in the morning, reſolutly and inceſſantly crying out, thee it is I ſeeke, thee I deſire, thee I hope for: to thee my hart hath ſaid, I haue ſought thy countenance ô Lord, thy countenance will I ſeeke for euer: for all that ſeeke thee as they ought, finde thee; and who finde thee, finde life euerlaſting.

THE V. MEDITATION.

How we ought to ſeeke Ieſus by the ſame example

THE I. POINT.

CONSIDER, that it is not enough to ſeeke Ieſus, vnleſſe we ſeeke him as we ought (truth it ſelfe aſſuring, *that ſome ſeeke him, and finde him not, and dye in their ſinne.*) That is, with *diligence*, with care, with coſt, with vndaunted courage

with feruent loue, as S. Marie Magdalen ſought him.

Affection. O my ſoule let this dreadfull Doome pronounced by a Iudge who cannot deceiue, or be deceiued (*you ſhall ſeeke me and and dye in your ſinne*) ſpurre on our drowſineſſe to ſeeke Ieſus as we ought, with the bleſſed Magdalene; that is, with a timely diligence, with the whole care of our hart, as being the only neceſſarie thing neither weighing what it may coſt vs, nor fearing what may befalle vs, while with feruent loue we looke for *Ieſus of Nazareth crucified.*

II. Point.

Consider, that though the Natiuitie of our Sauiour, was a day of great Ioy to all the world, becauſe a Sauiour was borne to it, and our young Emmanuel began to liue amongſt vs, yet was that Ioy mixt with teares, and ſoone after with blood, as being the life of a Godman borne to labour and ſufferances. And though the daye of the death of Chriſt was a ſubiect of greateſt comfort to all Chriſtians, yet was it clowded with the teares and lamentations of a God dying. But

this glorious day where in he is resuſſitated or regenerated to a new life, is a day of perfect Ioy without all mixture of ſorrow, a day of exultation and triumph, when our dead Maſter is riſen to a life of immortalitie and glorie.

Affection. Reioyce, reioyce, my ſoule, in this great priuiledged day of Iubilie, with a full Ioy exempt from all mixture of ſorrowe: This is a day which our Lord peculiarly made, repreſenting in ſome meaſure the dayes of eternitie, which know no night; let vs exult, and ſpring with Ioy in it. Our young Emmanuel, who whilome wept in cloutes, is clad with glorie, his lately torne shoulders are now armed with impaſſibilitie; his bodie ſubiect to death, indewed with immortalitie. There are now no more bloodie ſweates, noe more whippes, crownes of thorne, nayles, ſpeares, croſſes, to be feared. Death hath now no more dominion ouer him, *Alleluya, Alleluya, Alleluya.*

THE VI. MEDITATION.

We muſt ryſe with Chriſt.

I. POINT.

CONSIDER: that as we haue endeuored to dye with Chriſt in his Paſſion by compaſſion, diligently to ſeeke him, ioyfully to finde him, and happily to ryſe with him in newneſſe of life, ſo muſt we eſpecially ſtriue to make that new life become a perfect imitation of the life of Chriſt, that that of the great Apoſtle may be verifyed in vs, and by our actions appeare to the eyes of others, to Gods glorie: *I liue I, now not I, but Ieſus Chriſt liueth in me.* That is, I am moued to what I doe by his grace, according to his example, and for his loue.

Affection. For this, my ſoule, it is, that we liue; for this, we beare the name of Chriſtians, that we might imitate what wee worshipp. In vaine doe we celebrate the feaſts of Chriſt, if we ſtriue not to imitate the life of Chriſt. If we haue hitherto then expreſſed the image of our earthly father, by adhearing to earth, let vs now

expreſſe our heauenly father, by aſpiring to heauen. Lets then shew his *impaſſibilitie* by our eauenneſſe, as well in proſperitie as aduerſitie; his *claritie*, by making the light of our good actions shine before men: our *agilitie*, by our prompt obedience and feruent charitie; finally, our *ſubtilitie* by peircing heauen with our harts, by feruent prayer.

II. Point.

Consider what kind of life Chriſt ledd, which brought him to this new life, this impaſſible life, this life of glorie. And we shall finde it was in pouertie, humilitie, and abiection, in his birth. In labours, in temptations, watching, faſting, prayer, from his youth. At his death, in extreamities, contempts, thornie crownes, infamous Croſſes, withdrawings of all comforts, abſolute abandonements by heauen and earth.

Affection. We all pretend, my ſoule, to be followers of Chriſt; muſt we not then reſolue to take the ſame waye he tooke? wee ayme at noe leſſe then to haue a part of his glorie, and can we wiſely hope to attayne to it by other meanes then thoſe

that wisedome made choice of in his owne person, and left vs to imitate? Can we iudge it reasonable, or decent, my soule, that while the Master is in labours, the seruant should liue at his ease? the Master in pouertie, and the seruant in plentie? the Master in the middest of contumelies, and the seruant in honours?

THE VII. MEDITATION.

Of the blessed fruites of Chr. Resurrection. That as well our dying as rysing with Christ are Gods giftes.

I. POINT.

CONSIDER, that if we haue dyed with Christ by compassion, sought him with diligence, found him with ioy, risen with him in newnesse of life, and striuen to leade a life conformable, in some smale measure, to his, they are nothing els then so manie effects of his free grace; (without which, we are not able, of our selues, to thinke one good thought) nothing lesse then so many new obligations heaped vpon vs: obligations, I saye, to imploy the rest of our tyme here belowe without intermis-

intermission, as the Angells their eternitie aboue, in ioyfull Alleluya's, that is peales of hartie Prayses, and thankes-giuing for so great benefits.

Affection. Say, my soule, with the great S. Augustine: *Let our Lord be alwayes magnifyed, neuer my selfe, in no place my selfe, how euer I haue profitted, to what degree of vertue soeuer I may haue attayned; but our Lord alwayes.* Am I a sinner? let him be magnified, that I may be called to pennance. Doe I confesse my sinnes? let him be magnified, that he may pardon me. Doe I liue a good life? let him be magnified that he may guide me. Doe I persevere to the end? Let him be magnified, that he may glorifie me. Be he therefor alwayes magnified. *Let this alwayes be the iust mans profession, and the profession of all those who seeke our Lord.*

Fruits of Christs Resurrection.

II. Point.

CONSIDER, how necessarie this Resurrection was to confirme our staggering faith, to erect our daunted hope, and to inflame our drooping charitie. *Wee*

did hope ſaid the Diſciples, as who should ſaye; but now we haue cauſe to doubt, and ſo should we all haue ſaid, had not his reſurrection bene rendred vndoubted. For what did his poore natiuitie ſpeake, but a man borne in miſerie? And what did his death preach, but a man dyeing in torment? But his glorious Reſurrection, by ſealing the truth of all the Prophecies, wonderfully hightens our hopes, and inflames vs with the loue of him, who through loue of vs, gaue waye to death, from which he had ſtrength enough, in three dayes to raiſe himſelfe.

Affection. Well might our weake faith, my ſoule, haue ſtaggered, in ſeeing our God but a day olde: in hearing him weepe like another childe, in beholdinge him in pouertie and miſerie. Well might our faith haue been shaken, when we ſawe a God moſt ignominiouſly dye. But now, ſeeing him glorioufly riſe againe, how can we doubt of all the reſt? Nay, what may we not iuſtly hope for, from ſo much goodneſſe, as would dye for vs; and ſo much power, as could riſe againe? And how is it poſſible that our harts should not burne with his loue, who dyeing for ours, makes

good the faith of his Deitie, by his so powerfull, so manifest, and glorious a Resurrection?

THE VIII. MEDITATION.

Other fruites of our Sauiours Resurrection.

I. POINT.

CONSIDER as a second fruite of our Sauiours Resurrection, a strong and constant hope of the Resurrection of our mortall bodie, being first subdued by death Let the pagan Philosofers doubt, and dispute as much as they will; the resurrection of the dead, is the vndoubted faith of the Christians, after the resurrection of Christ, and by vertue of the same. For saith S. Leo, *If we beleeue in hart, what we professe with our mouth, in him we are crucified, in him we are dead, in him we are buried, and in him we rise againe.*

Affection. Yes, yes my soule, the Resurrection of my Sauiour, hath put this out of doubt. Man is risen in him, and therefore we shall also rise; and we confidently professe with holy Iob, *that we know our*

Redeemer liueth, and in the last day we shall rise out of the earth, and we shall be compaßed againe with our skinnes, and in our flesh we shall see God, whom we our selues shall see, and our eyes shall behold, and no other: *This hope is, laid vp in our bosome.*

II. Point.

CONSIDER, (as the third fruite of this ioyfull and glorious day) our Beleeued Sauiours triumph and raigne ouer all the world, happily beginning at Hierusalem, and extending it selfe to the vttermost confines of the same, thereby making his words, (*I haue ouercome the world*) appeare in effect. For if the world had malice enough to haue razed his name out of the hartes of men, by his death vpon an infamous Crosse; he contrarily, had goodnes and power enough, by the same death, to imprint his memorie much deeper in their mindes, to abolish Idolatrie, the worshipp of false Gods, and true Diuells, and in their places, to establish the worshippe of one true God ouer all the face of the earth: all which, at this day, with much ioy to true Christian hartes, we see effected.

Affection. Reioyce my soule, to see that Gods goodnes hath turned the malice of men to the aduantage of his owne glorie, and their Saluation. What excesse of ioy ought it not afforde to a true Christian hart, to see the faith of a God-man infamously dyeing vpon a Crosse, willingly imbraced all the world ouer. To see that Crosse erected in triumph in euerie place. To see regall and imperiall Crownes fall at the feete of it. To see Idolles fall, and Diuells flye at the verie signe of it. Finally to see Iesus of Nazareth crucified, acknowledged, imbraced, magnified, adored in euerie corner of the earth.

THE IX. MEDITATION.

I. Point.

CONSIDER; how our blessed Sauiour appeares a true louer of man, not only in his life, and at his death, but euen after his Resurrection also. And still becomes all to all, that he might gaine all. In the garden he appeares a Gardener to S. Marie. To the Disciples fishing at sea, as a passinger, desiring fish. To the two

Disciples walking to Emmaus, as a Pilgrime, who accompaigned them: to witt; whether we seeke him with Magdalen, or we follow our ordinarie imployments according to our state and calling with the Apostles, or wee walke betwixt feares and hopes with the two Disciples, Iesus forsakes vs not; for Iesus also himselfe approching went with them, saith S. Luke.

Affection. Ah my deare Lord; to what excesse doth not thy loue goe? into what posture doth it not put it selfe to gaine mans loue? For him he dyes, for him he riseth from death, he walkes with him, he talkes with him, he eates with him, he suffers his perfidious hand to sound his deare wounds. Ah my euer deafest Rabboni, how iustly may we saie with one of thy great Saintes, *Thou bestowest great blessings vpon vs, & euen caressest vs least we might waxe wearied in the waye. Thou correctest, whippest, and smitest vs, least we might wander out of the waye: whether therefore thou dost caresse vs, least we might faint in the waye, or thou dost chastice vs, least we might stray from the waye, thou deare Lord, art alwayes our Refuge.*

II. Point.

CONSIDER with whom it is that Iesus doth willingly walke in the waye of this our pilgrimage; with whom he doth comfortably discourse, and you shall finde, by the example of the two Disciples goeing to Emmaus, that it is with such as seriously conferre together, or meditate vpon those deare passages of the life and death of our sweete Sauiour. According to that of the Psalmist, *in my Meditation the fire begins to burne vp.*

Affection. Let vs then, my soule, euer hence-forth, make it our chiefe businesse, to meditate vpon the Passion of our sweete Sauiour, let vs willingly conferre with others vpon the same subiect, and God will infallibly make good what he hath promised by S. Matthew: *where two or three are gathered together in my name, I am in the middest of them.* He will walke with vs, he will speake to our hartes, and replenish them with his heauenly blessings. And we shall confesse with the Disciples, that after Meditation of him, and thereby, communication with him, our hartes began to burne.

THE X. MEDITATION.

How we may surely know Christs Presence.

I. POINT.

CONSIDER, that Christ often-tymes leaues vs to sadd thoughts & doubts in the waye, and we apprehend him at a great distance from vs, or euen lost to vs whiles yet he walkes with vs; which we may securely discerne by what followes, to witt if our thoughts be fixed vpon what past in Hierusalem these dayes past. If in contemplation thereof we thinke vpon, and applie our selues to what's humble, abiect, contemptible, and hard to flesh and blood, we may so, I say, be humbly confident, that Iesus is with vs vpon the way.

Affection. Why art thou sadd my soule, and why dost thou trouble me? Thy Iesus liues, and forsakes thee not, vnlesse thou forsakest him first. He liues and raignes in thy hart, howeuer by his adorable prouidence, he letts thee not all times perceiue it, *thy eyes being held*, as the Disciples were *that thou maist not see him.* He liues in thy hart, I saie, while thy hart, how sad soeuer, saith constantly, Liue Iesus, that is,

welcome be the humiliations, abiections, contempts, and dryneſſes, which by his permiſſion fall vpon vs.

II. POINT.

CONSIDER, that Chriſt left vs not only, in theſe dayes paſt, a bleſſed example of ſufferance for Chriſtians to imitate, and afterwards accompanies vs in the waye to comfort vs, in the midſt of our doubts and deſolations, but alſo powerfully prouokes vs to the ſame by vrging his owne example, ſaying to his two DISCIPLES, and in them to vs all, *ought not Chriſt to haue ſuffered theſe things, and ſo to enter into his glorie?*

Affection. Thus, my ſoule, doth Chriſt ſeeme to diſpute, and vrge to our hartes. O fooles, and men of ſlow hartes to beleeue. The ſeruant is not greater then the Maſter. But the Maſter ſuffered, therfor the ſeruant ought to ſuffer. None can haue better right to his fathers inheritance, then his firſt begottē and onely begotten ſonne, but Chriſt the firſt begotten and onely begotten of his heauenly father, was to ſuffer, and ſo enter into his owne glorie, therfor the ſeruant ought to ſuffer too, whoſe

right to glorie is but the effects and merites of Christs sufferances.

THE XI. MEDITATION.

I. POINT.

CONSIDER, that if as longe as we faile not to apply our selues to the Meditation of Christs passion, he failes not to accompanie and discourse with vs in our waye, certainly this also must infallibly follow, that such thoughts, and such companie, cannot but proue happie to vs, and at Gods good tyme, turne all our desolations into delights, so truth foretold vs with his owne mouth: *you shall be sadd, but your sadnes shall be turned into ioy.* So too in effect wee see it fared with the two Disciples, who confesse; that their harts burnt with loue while he spoke to them in the waye.

Affection. Haue patience then, my soule, and wholy confide in him who is nothinge but goodnes, and who indeede is neuer neerer to vs, then when in our troubles, we apprehend him furtheſt from vs. He loues vs, that deare Spouse of ours, and

loues to be loued by vs, and so leaues vs to increase our desire, and to be more frequently called vpon. He loues vs, and so, as saith S. Paule, giues vs not only *to beleeue in him, but to suffer for him, and with him.* He loues vs, and death it selfe cannot diuide him from vs. *He goes*, as he said, to dye for vs, and after death, *returnes to vs. He will not leaue vs orfants. In this verie hope shall my troubled soule repose and rest.*

II. Point.

Consider, that if at anie tyme, Christ seeme to leaue vs, after he hath louingly walked along with vs, opened his Scripiures to vs, and inflamed our hartes, it is but to make vs the more earnestly desire his presence, and with the Disciples euen to force him to stay, that hee may more aboundantly heape his blessings vpon their greedily longeing harts, saying: *tarrie with vs because it drawes towards night, the day being farre spent, and he went in with them.*

Affection. Say then, my soule, and repeate it a thousand tymes, but say it with faith, with feruour, with hope, euen against hope, *tarrie, tarrie with vs, ô deare Iesu, be-*

cauſe we are ſadd in thy abſence; becauſe thoughts ariſe in our hartes; becauſe we ſuffer violence; becauſe we begin to be benighted, and being in darkenes, iuſtly feare the Prince thereof.

THE XII. MEDITATION.

I. Point.

CONSIDERATION; *Our Sauiour*, ſaith S. Iohn (*the dores of the Place being ſhutt where the Apoſtles were aſſembled together for feare of the Iewes*) *appeared in the middeſt of them, ſaying, Peace be to you.* Conſider how great a good this muſt needs be, and how deare it ought to be to Chriſtian harts, which Chriſt the *Prince of peace*, ſoe frequently commends vnto them. Before he entered into the world, peace was made all the world ouer. Noe ſooner was he borne into the world, but preſently after his fathers glorie, peace was denounced *to men of good will*; All his life longe, he preached peace and promiſed beatitude to the peace-maker. When he was to depart out of this world, hee left peace as an inheritance, *he gaue Peace*: And now againe retur-

ning into the world, Peace is his first prayer or sermon to his deare Apostles, *Pax vobis. Peace be to you.*

Affection. Deare Lord, make me loue what thou so much loueſt, and laudeſt, and so industriously commendeſt vnto vs. Let it, in the first place, possesse mine owne distracted hart, calme it, and reconcile it wholly to thee; to the end that those mutinous subiects, my vnruly passions, may neuer rise vp against thy sacred orders. And then, let it extend it selfe to the hartes of all men, that a generall peace may be concluded. Saye often, ô Lord, to all our soules, *Pax vobis*, but say it so, that we may heare it, and loue it, and enioy it.

II. Point.

Consideration; But what argu-ments doth he vse to his Apostles, and in them to all Christians, to induce them to what he commends so earnestly to them? Marrie the most pressing & conuincing ones, that euer could be produced; not words speaking to the eares, but wounds which by the eyes spoke to their harts. He shewed them, saith S. Iohn, *his hands, and his side*: Oh deare pressing and

peircing arguments of a Gods peirced hands and ſide, graciouſty imployed to ſubdue the bitterneſſe of our diſunited & iarring mindes!

Affection. Looke, my ſoule, looke vpon theſe conuincing arguments written in blood, the blood of a God. Looke vpon thoſe boared hands, and let the ſight of them, tye thy hands, for euer, from ſowing the ſeedes of ſtrife and contention. Looke vpon that open ſide; & ſee, through it, that diuine hart, which neuer harboured anie other then thoughts of peace, and not of affliction. Ah! let vs not looſe that ſweete inheritance of peace, which that deareſt Maſter ſo frequently and feruently wished vs, and ſoe dearely purchaced for vs. *Behold his hands, and his ſide.*

THE XIII. MEDITATION.

What this Peace is.

I. POINT.

CONSIDER, what Peace it was which our Sauiour wished his Apoſtles, and we ſhall find it was no other then that which

he left them, that which he gaue them his owne peace, the peace of God which passeth all vnderstanding. *I leaue you my peace, I giue you my peace*; saith he by S. Iohn before his departure. My peace, not that of flesh, but that of the Spirit: not that which is sought in sensuall ease, but the peace of a good conscience, which is found in the bottome of a cleane hart, and is a continuall feast to the soule.

Affection. Seeke still, my soule, what thou seekest, and what euery man seekes; for peace it is wee all seeke: but seeke it not where thou art wont to seeke it, where painefull experience makes vs daily feele we finde it not. The world is a continuall warrefare, nor can it giue what it selfe hath not. The flesh is a continuall rebell, and wages warre incessantly against the Spirit; we can hope for no peace with it. Seeke then the peace of God, and the God of peace, in the puritie of a good conscience, and in the feare of God, and much peace shall attend thee.

How Peace is to be found.

II. Point.

CONSIDER, that if this Peace be Gods Peace, and euen the God of peace himselfe, according to S. Paule, where are we then to seeke it but in God and from God; as he is the preacher of it, so is he the giuer of it too, and euen the gift it selfe. If we seeke that which is his, and euen himselfe, from any other hand, then from himselfe, we willfully delude our selues.

Affection. Yes, my soule, it is in God alone that we ought to seeke it, out of him it is not to be found. He alone is the Center of our harts; He made them to and for himself, and so they neuer can finde peace and rest till they returne to him. Many aduenturous soules haue sought it in the varietie of the creatures, but in lieu of peace thy mett with warre. One of the wisest of them, hath left vs this assurance, that the whole collection of them, is but *Vanitie of Vanitie, and affliction of Spirit.*

THE

THE XIV. MEDITATION.

How it ought to be conserued.

I. POINT.

CONSIDER, that the true waye to conserue a constant peace, is to haue a continuall care not to violate Iustice, since according to the Psalmist, there is such a coniunction betweene iustice and peace, that they giue each other mutuall kisses, and will not be separated. Iustice consists in paying euery one what is due vnto them Loue to God, incomparably aboue all all things. Loue to our neighbour as to ourselfe; and consequently an absolute hatred against sinne, whereby God and our neighbours are offended, iustice violated, peace banished: He knew it well who said; *My bones haue no peace before the face of my sinnes. There is no peace for the wicked man.*

Affection. Is it not true, my soule? are we able to denie it? Did we euer finde peace or quiet in the violation of either of these duties? while we offend God, can we hope to haue Gods peace? while we

moſt vexe others, are we not more vexed and perplexed ourſelues? Haue we not too often been taught this truth by ſenſible experience? So viſibly true is that, which truth it ſelfe pronounced, *there is no peace for the impious perſon.* Iuſtice and peace will not be ſeparated: they are alwayes lodged in the ſame breaſt.

A ſecond meanes how to conſerue the peace of Chriſt is ſimplicitie of hart, hauing our eyes ſtill turned vpon ourſelues.

II. POINT.

CONSIDER that the ſecond meanes to conſerue Chriſtian peace, is firſt ſimplicitie of hart without diſſimulation, fiction or fraude, ſo that there be no iarring betwixt our harts and mouthes, which proues afterwards a ſubiect of diſcord amongſt kindeſt friends, and deareſt brethren. Secondly; ſimplicitie in our proceedings, not troubling our ſelues about many thinges, eſpecially ſuch as concerne vs not, but imploying moſt care where we owe moſt dutie, about our owne proper actions. Thirdly, ſimplicitie of intention, referring all our thoughts, words,

and workes, to the honour of God alone.

Affection. This ſimplicitie, my ſoule is that columbine vertue ſo often commended and counſelled by my ſweete Sauiour. This is that wherein who walkes, he walkes in confidence and aſſurance. This it that *ſimple eye of the ſoule* which giues luſtre and worth to the whole bodie of our actions. By this we conſerue a conſtant peace in our owne hartes, peace with our neighbours, and peace with God. O bleſſed ſimplicitie, thou great peace-Maker, be thou for euer the inſeparable companion of my hart.

THE XV. MEDITATION.

A third meanes to conſerue Chriſtian peace, is ſhutting the Dores.

CONSIDER that our Sauiour bleſſed the Apoſtles with the gift of peace, when he found them together, the dores being shut. The beſt way to conſerue the peace of our owne harts & amongſt our bretheren, is to keepe the dores of our ſoules, that is our ſenſes, shutt. Letts shutt our eyes leaſt they behold vanitie, which will proue affliction to our hart. Let

vs shutt our eyes, leaſt they looke too curiouſly into other mens actions which concerne vs not. Let vs shutt our eares againſt idle fables, and wordly rumors, which fill our harts with vaine fancies, and diſcompoſe our interiour peace. Finally, let vs put a watch ouer our tongue, leaſt it pernitiouſly bable out, what the eyes and eares idly tooke in.

Affection. If we loue peace, my ſoule, and quiet of minde, letts loue and vſe the meanes to conſerue it. If the dores lye open, infallibly it will not be longe kept, the enemie will enter and diſorder the howſe. Let vs then, my ſoule, for the loue of Chriſt, for the loue of our neighbour, and for the loue of our owne quiet, keepe thoſe knowne paſſages of diſcord, continually shutt. What haue we euer gained by laying them open, but vexation to ourſelues and others, and a late repentance; whereas by keeping them shutt, we poſſeſſe ourſelues, in peace, and the God of peace is in the midſt of vs. Amen.

I. POINT.

CONSIDER that when our dores are thus shut vp, and the world by that meanes shut out from amongſt vs, Ie-

ſus doth more frequently and familiarly enter into our hartes: for the Euangeliſt goes on, ſaying: *and after eight dayes againe his Diſciples were within, and Ieſus comes, the doores being shut, and ſtood in the middeſt, and ſaid: peace be to you &c.* Then he leade vs, as he did Thomas, into the ſecreetes of his heauenly harte by the hole of his ſide: and confirmes vs in faith by the familiaritie of his preſence, and makes vs abſolutly conclude with the ſame S. Thomas *Dominus meus & Deus meus.*

Affection. Obſerue, my ſoule, what aduantages accrue to vs by this vigilant care of shutting the doores, and liuing retiredly at home to our ſelues. Ieſus doth againe and againe viſite vs. He anſwers our ſecrete deſires. We touch him, we talke with him, we behold him by faith; and, by that ſecreete and ſweete communication, he affords ſo much delight to our mynds, that our weake faith is more and more confirmed; ſo that we cannot doubt but that it is indeede our Lord Ieſus God and man, who is preſent with vs, and makes our hartes burne.

AN ENTERTAYNEMENT FOR THE ASCENSION OF OVR B. SAVIOVR.

THE FIRST MEDITATION.

That it is the Feast of most absolute ioy.

I. POINT.

CONSIDER that of all the feastes of Christ, this bringes the most absolute and accomplish't ioy to all Christians which truly loue Christ. The Natiuitie gaue him to teares, labours pouertie and miserie. The Circumcision to bloudsheding. The Epiphanie (how euer he was adored by a few) to the malice of many; but this wipes away all teares and bloud, and makes him to be adored by men and Angells. And albeit his glorious Resurrection shewed him Conquerour ouer the world, death, sinne and the Diuell, yet did it restore him to the world againe; but this restores him to heauen, to the Angells, to his heauenly Father.

Affection. Let heauen and earth then, and all thoſe that haue bene ſo happie as to waſhe their ſtoles in the bloud of the Lambe, conſpire togeither with great ioy and iubilie, to ſing the Canticle of the Lambe, *ſaying with a loud voyce: The Lambe that was ſlayne, is worthy to receiue power, and diuinitie, and wiſdome, and ſtrength, and honour, and glorie, and benediction*, on this moſt triumphant day, and for euer and euer. Amen.

That it is a confirmation of our faith leauing noe doubt behind it.

In their ſight he was eleuated &c.

II. Point.

Consider that the reſt of the feaſtes of Chriſt left ſtill ſome doubts in the heauie hartes of men, who are ſlow in beleeuing. The Angells *gloria* at the Natiuitie was comfortable; but the childs teares, then, and bloud in his Circumciſion, litle perſwayded the Preſence of a God. To dye for ſinners was an argument of greateſt loue, yet it was deemed a follie by many. His Reſurrection, though glorious, and apt to conuince, yet was it doubted by the moſt, and found ſome in-

credulous Thomases who would giue credit to it vpon noe lesse assurance them putting his hands into the wounds of his side; But this best and brighteſt of dayes, leaues noe mistes of doubte behind it, where the eyes are witnesses of the power of a God, in rayſing God-man aboue the cloudes. At this sight we are forced to to crye with S. Thomas *Dominus meus & Deus meus.*

Affection. Most iustly therfor, my soule may we conclude with blessed S. Augustine, that *the Ascension* of our Lord is *the absolute Confirmation of our Catholike faith.* The ioyfull Natiuitie, indeede, brought the first hopes; the Circumcision gaue the earnest pennie in dropps: the sacred passion plentifully payd downe more then the whole debt, in flouds of pretious bloud; the glorious Resurrection comfortably rayſed drouping hartes. But this day signes, seales and deliuers the whole Deede of mans Redemption, neuer more to be doubted of: let vs exult and reioyce in it. *Alleluya, Alleluya, Alleluya.*

THE II. MEDITATION.

The firſt fruite of Chriſt's Aſcenſion.

I. POINT.

CONSIDER that if by the firſt Adam man was banished out of paradice. By the ſeconde Adam he was reſtored to Heauen: If by the firſt he fell lower then man, by the ſecond he is rayſed aboue the Angells Archangells, Cerubines and Seraphins, being placed at the right hand of his heauenly Father. There is our nature prayſed, magnified, adored by all thoſe celeſtiall Courtiers, in the perſon, and vpon the ſight, of that God-man.

Affection. O admirable dignation! To what a ſtupendious hight is this, that mercy hath rayſed poore loſt man? O great God what doſt thou diſcouer in man that thou doſt ſo mightily magnifie him; and what is the matter, that thou doſt ſo put thy heauenly hart vpon him? Ah, my ſoule, looke vp to this dignitie with a louing and gratefull aſtonishment, and learne from it a holy pride, to looke downe with diſdayne vpon the world and all earthly thinges, knowing that thou art better then they.

The 2. fruite of Christs Ascension.
The rayſing of our hopes.

II. Point.

CONSIDER to what a high pitch our hopes muſt needes aſcend in the Aſcenſion of Chriſt, to ſee our humane nature, in the perſon of him, inueſted in his heauenly fathers glorie. Since *in Ieſus Chr.* as ſaith holy S. Auguſtine, *there is a portion of the flesh and bloud of euery one of vs*; bones of our bones, and flesh of our flesh. *For thy Sonne our God, did not take vpon him the nature of an Angell, but the ſeede of Abraham, being made like to vs in all things, ſaue ſinne alone*, witneſſeth S. Paule.

Affection. Say then, my ſoule, in an humble confidence with B. Sainte Auguſtine, where any part of me raignes, there I conceiue my ſelfe to raigne where my flesh is glorified there I apprehend my ſelfe to be glorious: where my bloud beares dominion there I find my ſelfe to rule. Though my ſinnes keepe me backe, yet my ſubſtance and communication in bloud, calls me on to a ſtronge confidence. My deare, Lord loues the flesh which he tooke vpon him to ſeeke vs out, and ſaue

vs. Herein, my ſoule, let vs place our whole confidence.

THE III. MEDITATION.

The third fruite of Chriſts Aſcenſion. The ſending of the H. Ghoſt.

I. POINT.

CONSIDER that our Ieſus (hauing now abſolutly accomplished his Fathers will, in performing the worke for which he was ſent, and hauing put a happie periode to his painefull pilgrimage) hath left vs; yet we ought to reioyce, ſince it is *to returne to his father*: yes, *to his father and our Father, to his God* (in qualitie of man) *and to our God*. He hath left vs, but it is expedient for vs, it is to ſend vs another comfortinge Spirit *which would not come to vs, vnleſſe he departed from vs.*

Affection. Reioyce, my ſoule, reioyce, and how euer comfortable the preſence of Ieſus may ſeeme to thee, be alwayes willing to leaue Ieſus for Ieſus, for the accomplishment of his will, for the aduancement of his glorie. *If you loued me*, ſaith that deare brother of ours, *you would reioyce becauſe I goe to my father.* That is, to reſt after labour, to glorie after ignominie; from

the ſocietie of men, to that of Angells, from man to God, *to your father*. Ah, my ſoule, let not ſelfe loue deceiue vs, we loue not indeede Ieſus as we ought, if we loue the ſweetneſſe of his preſence, more then the accomplishment of his euer beſt and moſt adorable pleaſure. Nor can we looſe by that diſintereſſed loue, for by that meanes the God of loue, *or God-loue* (*Deus eſt Charitas*) the holy Ghoſt, is ſent into our hartes.

The 4. fruite of Chriſts Aſcenſion.
The taking poſſeſſion of our inheritance

II. POINT.

CONSIDER that if he be gone, and gone *to his father and our Father*, that cõmon father of all of vs, it is but to take and keepe poſſeſſion of that common inheritance, which being his owne, by birth-right, he purchaced for vs, his coheires, at a huge rate, at the price of his owne pretious bloud: for we haue heard himſelfe ſay by S. Iohn: *let not your hart be troubled, I goe to prepare you a place.*

Affection. O thrice-happie Chriſtians, yea thrice and a thouſand tymes happie I ſay, did we duely ponder, and rightly va-

lue our owne happines! Chriſt was borne for vs, he was giuen to vs, he laboured thirtie three yeares in our behalfe, he ſpent his pretious bloud vpon the purchace of his *fathers and our fathers*, yea, his owne heauenly Kingdome, for vs, and now for a happie concluſion of all, he is gone to take poſſeſſion of what he has purchaced for vs. *Be not troubled* then, my ſoule, but reioyce with a greater ioy then euer, he is gone *to prepare vs a place*, a permanent place, a place of ineffable delight, of eternall abode in the boſome *of his father and our father*. We are not ſeruants but friends but children, but coheirs with Chriſt. We are not now pilgrimes, we are gott home in him *We are citizens with the Saintes, and God's Domeſtikes.*

THE IV. MEDITATION

The 5. fruite of Chriſts Aſcenſion.
The opening of Heauen Gates.

I. POINT.

CONSIDER that if Ieſus be gone, it is ſtill to be a Ieſus to vs, ſtill to aduance the worke of our redemption. Heauen gates were shutt againſt man euer

ſince Adams diſobedience; and he (hauing firſt paſt the gates of death, to breake vp the brazen gates of Hell) is gone with with power to command the potentates of that Celeſtiall Citie to open them, ſaying *Lift vp your Gates ô you princes, and be you lifted vp, ô eternall gates, and the Kinge of glorie ſhall enter in.* That ſtrong and mightie Lord is at hand, who returnes from battell with victorie.

Affection. Take courage then, my ſoule, the paſſage is layd open according to Micheas his Propheſie. *He aſcended laying open the way before them.* Lets but follow our Capitaine and the place is ours, Heauen is ours: He hath shewed vs the way. Howbeit we muſt walke as he walked, in humilitie, meekneſſe, obedience, chaſtitie, pouertie, patience &c. Nor muſt we imagine that malice can aſcende with the Authour of goodneſſe: nor luxurie and luſt with the Sonne of a Virgine: nor vice, finally, with the God of vertues.

The 6. fruite of Chriſts Aſcenſion.
He goes our Aduocate into Heauen, and ſends another into the Earth.

II. POINT.

CONSIDER that he is gone indeede; *for while they all looked on*, ſaith S. Luke *a cloud has taken him from the Apoſtles eyes.* But he is gone vpon a moſt honorable and profitable imployment for man. HE's gone to carie vp man to heauen, and to ſend downe God into the Earth (eſtabliſhing, as it were, a good intelligence, by a mutuall embaſie, betwixt heauen and Earth.) Man to God in heauen, as Aduocate to plead for man: and GOD to man in earth, to teach him all truth, to inculcate to him againe and againe, what Chriſt had alreadie taught; to inflame our hartes with the holy fire which Chriſt brought downe into the earth &c.

Affection. Yes, my ſoule, he is gone to carie vp that man Chriſt, to be Mediatour betwixt GOD and man, and to pleade the cauſe of man at Gods Tribunal. My ſinnes are many and great, great, I ſay and many: but my Mediatour is in-

finite. I am able to pleade nothing but guiltie, dread Lord, guiltie. But my Aduocate hath wounds to shew, and bloud which cryes lowder then the bloud of Abel, and claymes mercy, as hauing payd more then my malice was able to contract. As often as that bloud lookes redd from the side of that sonne who is sett at thy right hand, I beseech thee that the spotts of my corruption may be washed away.

THE V. MEDITATION.

The 7. fruite of Christs Ascension.
The presenting of freed Captiues to his Father.

I. POINT.

CONSIDER that our most Blessed Sauiour came downe from heauen to to wage warre against the world, the flesh and the Diuell: and now he returnes with victorie ouer them all, and bringes backe the spoyles to the Court of HEAUEN in tryumphe (leading Captiuitie it selfe captiue) that is the captiue soules deteyned in *Lymbo Patrum*, which he wrested out of a stronge hand, and offers them to his heauenly Father, as the first fruites of his longe

longe and painefull labours, and part of the purchace of the pretious bloud he had plentifully ſpent.

Affection. O what tongue of man or Angell is able to expreſſe, or what hart to conceiue, how gratefull this returne and tryumph was to heauen, how agreable this preſent was in the Almighties ſight, and how all the heauenly Iſraell reioyced to ſee our heauenly, litle Dauid returned with ſych victorie ſo ample ſpoyles? If the Conuerſion of one poore ſinner, my ſoule, cauſe ſuch ioy among the Angells, what acceſſe of ioy muſt the ſecuritie of ſo many Saintes (who are to be their fellow citizens for euer) cauſe in thoſe heauenly hartes?

The 8. fruite of Chriſts Aſcenſion.
The rayſing our affections from the Earth.

II. POINT.

CONSIDER that our Bleſſed Sauiour is aſcended to heauen from which he deſcended, to carrie vpour hartes thither from whence they were fallen by ſinne; and to waine our affections from earth, and make them wholye Spirituall: according to that of the diuine Apoſtle: *if you*

be ryſen with Chriſt ſeeke the thinges that are aboue, where Chriſt is ſitting at the right hand of God: mynde the thinges which are aboue, not the thinges which are vpon the earth.

Affection. O Deare Ieſus, ſince as well thy deſcention as thy Aſcenſion; yea all the myſteries of thy bleſſed life and Paſſion, turne all to our vtilitie and vſe, grant that we may make a right vſe of them, and wholie turne our hartes from earth to thee that though our bodies be impriſoned in it for a time, yet in harte and affection we may alwayes liue aboue with thee, that we may truly ſay with S. Paule: *our conuerſation is in heauen.*

THE VI. MEDITATION.

I. POINT.

CONSIDER finally that ſince Ieſus our deare Lord and Maſter is returned to heauen (as we are aſſured by faithfull witneſſes, who deliuer, by the mouth of S. Iohn, noe other thinge then *what they ſaw with their eyes, what they looked vpon and what their hands had handled of the WORD of life*) there is indeede nothinge left vs in earth worthie to lodge a Chriſtian hart

vpon. He is our true life, and what liuing is there without life? He's our treaſure, and where should our hartes be, but where our treaſure is? He is our *crucified loue*, and is not the ſoule wonte to be more where it loues, then where it liues?

Affection. Ah, my ſoule, how longe shall we be heauie harted, loue vanitie, and ſeeke a lye? Shall we continue ſtill in a languishing to death, rather then breath after life, and for life? Shall we lodge our hartes in earth, while our treaſure is in heauen Shall flesh and bloud force the ſoule from its owne nature and bent, and make it liue more where it liues then where it loues? O Ieſu, my *Treaſure*, my *Loue*, my *Life*, let it not be ſo; but draw our drowſineſſe after thee, and we will run in the odour of thy ſweete oyntements. Giue vs winges, deare Lord, and we will flye a pace vp after thee, and wholie reſt and repoſe in thee.

How our Sauiour went from the Apoſtles.

II. POINT.

CONSIDER that as our B. Sauiours life in earth, was wholy ſpent in teſtifying his loue to mankind, and in hea-

ping his fauours vpon the ſame; ſo doth his laſt moment vpon earth leaue markes of the ſame goodneſſe. For the Euangeliſt repreſents this good father of ours with his hands lifted vp to heauen for vs, and imparting a bleſſing to vs. To witt *the Preiſt for euer according to the Order of Melchiſedech* hauing ended all the bloudie Sacryfices in one, would not departe from his people till he left a bleſſing vpon them.

Affection. Depart not, my ſoule, from this heauenly contemplation till thou receiueſt a bleſſing from thy good Fathers hand. Stay with the Apoſtles at his ſacred feete till he bleſſe thee with them. Vſe a holy and humbly confident importunitie, when thou apprehendeſt that Chriſt is about to withdraw himſelfe and leaue thee ſaying with the good Patriarke Iacob. *I will not, I will not deare Lord, let thee goe till thou doſt bleſſe me* with a bleſſing of pardon for my ſinns, of peace, of loue, of vnion &c.

THE VII. MEDITATION.

How the Apoſtles behaued themſelues after their Maſters departure.

I. POINT.

CONSIDER that when the Apoſtles had beheld their Maſter mount vp *in the greatneſſe of his owne power*, into the heauens, they ſtoode as thinges quite deade to this world, without action or motion, ſaue onely that admiration, ioy, hope, & loue which boyled vp in their mournefull-ioyfull hartes, fixed their eyes immoueably vpon the cloudes where their deare Maſter made his paſſage. till two Angells were ſent to call them away from that contemplation, to act in Hieruſalem according to their diuine Maſters order and example.

Affection. Learne hence, my ſoule, to follow thy Ieſus where ſoeuer he goes, be it to his death, his Reſurrection, or his Aſcenſion; and where as in body we cannot, lets with the Apoſtles faſten our eyes and hartes vpon heauen, and neuer forſake him; ſaying, euer and a none, with that

ferueut Sainte Augustine, *cælum penetrabo mente: my harte shall peirce the heauens, and in thought I will be alwayes with thee*, deare Iesus. For ah! how sweete it is, to be continually sucking delightes from those sacred and sugered breasts of thy consolation!

II. Point.

Consider that there the Apostles stayed Prisoners, as it were, to loue and delight, till two Angells were sent to call them away from that sweete contemplation, to act in Hierusalem according to their diuine Masters order and example. But noe sooner were they called by those heauenly Messengers, but they obeyed, came downe from the mountaine, turned their contemplations, and admirations, into *adorations* and actions, returning into Hierusalem with *great ioy*, to prayse, blesse, preache and magnifie his name, in the Temple, and euery where; and to expect the coming of the holy Ghost according to his graciouspromesse.

Affection. It is doubtlesse a deare and laudable delight, my soule, to flye vp by the winges of holy contemplation, to

peirce the cloudes with him, to ſtrike into that Land of plentie and peace whither he is gone, and to repoſe in him for euer. Haue you found the honie of heauenly contemplation? feare not to taſte, and take it downe, yet ſo much onely *as ſufficeth leaſt perhapps being filled you vomit it vp.* But doth a voyce from heauen, a Superiours commande, charitie to a neighbour Gods worke, call you from it? ah fayle not, delay not to follow; neuer forgetting that the God of conſolation, ought to be preferred before Gods conſolations his good pleaſure, and his worke, before the delightes and pleaſures he beſtowes vpon vs.

PREPARATIONS TO RECEIVE THE HOLY GHOST.

THE FIRST MEDITATION.

The firſt diſpoſition. The conſideration of our owne miſerie.

I. POINT.

CONSIDER, as the firſt diſpoſition to the receiuing of the holy Ghoſt, our owne nakedneſſe, miſerie, and nothing

for if we conceiue indeede (as indeede it is moſt true) that we are nothing, we haue nothing, we can doe nothing but onely by the aſſiſtance and *grace of God, which is powred forth in our hartes, by the holy Ghoſt which is giuen vs;* how is it poſſible that we ſhould not make an earneſt application to that good giuer of all beſt gifts, that now that the comfort of Chriſts viſible preſence is taken from vs, he would beſtow vpon vs that other *comforting Spirit.*

Affection. Looke downe, ô thou Almightie giuer of all good giftes, and behold the ſlaue that was redeemed by the wounds which thy Chriſt, my Aduocate layes open before thee to plead for my pouertie. Looke vpon thy Chriſt, and take pittie on this languiſhing chriſtian of thyne for whom he dyed; O almighty father looke vpon this poore child of thine who lyes ſicke of a palſie, and is cruelly tortured ſend downe ſpeedily that *comforting Spirit* which thou art about to ſend, leaſt he otherwiſe perish, for whoſe ſafetie thy deare ſonne ſpared not his pretious bloud.

The 2. diſpoſition, Humilitie.

II. Point.

CONSIDER, and lets vſe as a ſecon-de diſpoſition: ryſing out of the truth of the former, as abſolute a deſire as we can poſſibly conceiue, not to be knowen nor eſteemed by any: or at leaſt lets deſire to be knowne as we knowe our ſelues, and as God knowes vs (that is to be poore miſerable ſinners) not as we deludingly appeare. This, as being a reall effect of true humilitie, is the beſt harbinger to prepare a place for this heauenly Gueſt: for in whom, ſaith the holy Scripture, *will the Spirit of God reſt, but in a hart that is mylde and humble &c.*

Affection. Studie to be a louer of truth my ſoule, not of vanitie and lyes, which haue alwayes proued emptie shadowes, and haue left nothing in our hands. Be ſincere and iuſt, and ſtriue to keepe iuſtice betwixt thy ſelfe and thyne owne harte betwixt what thou appeareſt to be, and what indeede thou art: and deſire not that eſteeme and honour (by others igno-

rance) be payd to thy corruption and ſinfulneſſe. Haue frequently in hart and mouth, *to thee alone ô Lord be honour and glorie, to me nothing but ſhame and confuſion*: Becauſe in thy ſight I am a miſerable ſinner, and vnworthy of all reſpect. But thou, ô Lord, haue mercy.

THE II. MEDITATION.

The 3. diſpoſition. A holy retreate.

I. Point.

CONSIDER by the B. Apoſtles example, that the third diſpoſition to receiue the holy Ghoſt ought to be a ſacred ſolitude or retreate from wordly affaires vaine feares, fruitleſſe ſollicitudes; which diſorder and take vp the houſe of our hart which should be wholy kept for the intertaynement of ſo great a gueſt. The world was alwayes, his, and our, worſt enemye and hates him. It were not to receiue him worthily to ſuffer his enemye to prepoſſeſſe the place. The deſigne of his heauenly hart, is, to ſpeake to ours alone, and to make vs taſt how ſweete our God is. And farre vnfitt it were to mixe thoſe pu-

re delightes with the bitter-ſweetes the world affords.

Affection. Lets then, my ſoule, ſtriue to ſilence thoſe, as importune as vnprofitable noyſes and rumours of the world, which hinder vs to heare what Heauen ſpeakes to our hartes. The world indeede is ſtill whiſpering in the eares of our hart, and tells vs of I know not what delightes; but ah! they are not like to the Law of our Lord, that deare Law of loue which the holy Ghoſt ſweetly breathes into our ſoules. They are not, they are not like it. They doe but promiſe feyned pleaſure & peace, and pay certaine paines and affliction. Auant therfore deluding world: disband fond feares and ſollicitudes, and leaue the whole hart for the God of loue.

The 4. diſpoſition. Our owne earneſt endeuour.

II. POINT.

CONSIDER, for the 4. diſpoſition, that this ſolitude is not to be ſpent in an idle and ſleepie expectation without any concurrence of ours; but, contrarily, by how much the more we are remoued from the world in our thoughtes, by ſo

much more are they to be conuerſant in heauen: for though the holy Ghoſt, be a free gift, and could not be merited by all the endeuours of men; but proceedes from the vncompelled and free goodneſſe of the father and the Sonne, who (the Sonne) by his ſacred word promiſed, by his painefull Paſſion merited, and by his holy prayers preuayled for his coming; yet we ſee by the example of the Apoſtles and Primitiue Chriſtians, that we are to make vſe of our owne endeuours before we haue the happineſſe to receiue him indeede, as diſpoſitions to prepare our hartes againſt the receipt of ſo great a Gueſte.

Affection. Noe, my ſoule, the God who made vs without our helpe, will not ſaue vs without our owne concourſe or cooperation. He will ſaue vs in qualitie of ſuch as he made vs by his gift and grace, to witt reaſonable and free Creatures. He hath taught vs to aske, to ſeeke, to knocke, nor ſhall we otherwiſe receiue or find the gate open. Nay, he euen reproches vs, that being ſo longe, ſo continually with vs, our coldneſſe yet asketh nothing, *Nor would he euer*, ſaith ſweete S. Auguſtine, *ſo earneſtly exorte vs to aske, if he would not giue*

Let ſlouthfull man *blush then, ſince God is more readie to giue, then we to receiue. He's more readie to grant mercye, then we to be deliuered from miſerie.*

THE III. MEDITATION.

The 5. diſpoſition. Prayer.

I. POINT.

CONSIDER for the 5. diſpoſition, the primitiue and Apoſtolicall way to receiue the holy Ghoſt, as it is deliuered in the firſt of the Actes. *All of them,* ſaith S. Luke *were perſeuering in prayer.* We find the Apoſtles, to whom the promeſſe was newly made, praying for the performance of it. We find the Primitiue Chriſtians, and our Bleſſed Lady her ſelfe, at prayer. Nay euen our Aduocate while he was yet with vs, told vs that he would pray to his heauenly father for vs in this behalfe, good reaſon then that we his poore clyents ſhould ioyne in petition with him, and earneſtly pray that that holy Spirit may be ſent to vs.

Affection. Let vs then, my ſoule, inceſſantly both day and night, aſpire and

breath after this holy Spirit, saying with blessed S. Aug. *Come ô thou holy communication of the Father and the Sonne, and prepare thyne owne habitation. Come and visite the darke retreaites of our distracted hartes. Come, ô thou clenser of sinnes, and curer of wounds. Come, ô thou strength of the weake, and support of such as are readie to fall. Come ô thou teacher of the humble, and destroyer of the proude.* Come purifie this self-loue by thy sacred fire: enlighten this self-iudgement by thy cleare light: and breake downe this selfewill of myne, by thyne vnresistable power.

The 6. disposition. Vnanimous perseuerance in prayer.

II. Point.

CONSIDER that the Apostles, and Primitiue Christians Prayer, was accompayned with vnanimitie and perseuerance. It was not slightly and distractedly run ouer in a short tyme but they absolutly made it their busines, being shutt vp togeither, euen from the Ascension till Pentecoste, or the coming of the holy Ghost, vnanimously and instantly begging and expecting that *Best gift.*

Affection. Thus, my ſoule, let vs, and all that loue the eternall loue of the Father and the Sonne, pray vnanimouſly, not with diuided hartes: and perſeuerantly all togeither, not as though we were litle concerned, or that we had not all one deſigne, ſince we ought all to haue but one hart. And ioyne in prayer with that deare Mediatour and Aduocate of ours, *to his father and our father*, at whoſe right hand he is ſtill pleading for vs, his poore brethren, according to flesh, that he would diſpatch downe that holy Spirit of theirs, into our hartes, to thend we may all be but one by loue, and vnion, with the father and Sonne and the ſame Spirit, as they are but all one in eſſence and ſubſtance; and that our hartes may continue the pure and chaſte Temples of the holy Trinitie for euer: Chriſtian hartes thus vnited, are able to make a holy force againſt Heauen, and draw from thence the *Spirit of Vnion.*

AN ENTERTAYNEMENT FOR WHITSONTIDE *OR MEDITATIONS* OF THE HOLY GHOST.

THE I. MEDITATION.

That of our ſelues, without the ayde of the holy Ghoſt we can doe nothing.

I. POINT.

CONSIDER, that Man of himſelfe, as of himſelfe, is not able to think one good thought, but all our ſufficiencie is from God and what God the Father, by his power, is able to performe; what the ſonne, by his wiſdome to inuent, is not executed and applied vnto vs, but by the goodnes, and loue of God the holy Ghoſt; whence s. Paule: *None can ſay Lord Ieſus* (that is, as he ought profitably to ſaluation) *but in the holy Ghoſt.*

Affection. See, my ſoule, in theſe diuine truths,

uine truths, thine owne ſufficiencie, that is, thy pouertie, and meere nothing. We are not able to worke one good worke, nor ſaie one good word; nor euen conceaue one good thought; but all, euen all our ſufficiencie, is from that great Giuer of all good giftes. So that we may weil pronounce with the holy Church *without thy power* (ô diuine Spirit) *there is nothing at all ſound in Man.* If then all our ſtrength be from him, let all our addreſſes be to him. If we indeede acknowledge our owne impotencie, let vs betake our ſelues to his omnipotencie. If flesh be weake, let's haue recourſe to the Spirit. Let loue leade vs to this God of Loue, and expoſe our coldenes to the fire which he viſibly brings downe from heauen this day, ſaying; *Veni &c.*

What the H. Ghoſt is.

II. Point.

CONSIDER what the holy Ghoſt is. He is no other thing then the Spirit, that is, the ſpiration and breathing of the Father and the Sonne: for as mans hart, by his mouth, breatheth, or produceth a breath, ſo God the Father by his ſonne,

produceth the holy Spirit. Or els, as the ſoule by the vnderſtanding of an amiable thing, doth produce, or breath out loue; Loue, which is no other thing then the ſpirit or breath of the affection, ſo doth the father by the Sonne, breath out the holy Ghoſt, who is no other thing, then a chaſt and holy loue, produced and breathed out, by the father and the Sonne, whoſe mutuall loue it is.

Affection. O diuinely ſweete-breath! Heauenly deare Gale! Coeternall tye of two eternall perſons! Sacred commerce! holy communication of the omnipotent father, and his only begotten deare ſonne. O eſſentiall, ineffable, inflamed loue, who euer burneſt and art neuer extinguished! graciouſly ſlide into, and burne this froſen hart of mine Thou haſt freely preuented me, and reuiued me, while I lay in a dead ſlumber, and neither ſought thee, nor thought on thee. Doe not, I beſeech thee, forſake me, whilſt I am inuokinge thee. I deſire with the whole ſtrife of my hart to deſire thee. The loue of my ſoule, couets to loue thee. Nor can I without thee. Grant that by thee, I may ſouueraingly loue the father, and the ſonne, and

thee. Three diuine perſon· ·n the veritie of one Deitie, whoſe mutuall loue thou art. O god the holy Ghoſt, giue what thou commandeſt, and command what thou wilt.

THE II. MEDITATION.

What kind of Spirit the H. Ghoſt is.

I. POINT.

CONSIDER, that though the holy ghoſt be a Spirit, Spiration, or breathing; yet is it not like that of Man, which is a Spirit which paſſeth and returneth not nor like to the Angells, which are Miſſionarie and ſeruing Spirits. nor like to that which our Sauiour Ieſus-Chriſt deliuered vp, when he ſaid: *into thy hands i commend my Spirit.* To witt: his ſoule. In fine, it is no created Spirit, but an immenſe, increated, diuine Spirit, intrinſecall to God, yea, God himſelf, the third perſon of the B. Trinitie; the ſame God with the Father, and the Sonne; proceeding from them by an eternall, ſpiration; and therefore, coequall, conſubſtantiall, coeternall with them, and equally to be adored and glo-

rified together with them, as Lord, and life-giuer.

Affection. Let me loue thee, ô thou deare eternall, immutable, and euer permanent Spirit, and loue of the father and the ſonne; let me loue thee. And as thou proceedeſt from that one only, more then moſt bleſſed eternall will of the father and the Sonne, and becomeſt naturally and ſubſtantially one only God with them, before time, ſo grant; that my will, in tyme, by the participation of thy heate, and thy grace, may ſo louingly adheare to that diuine will, and be lincked together, in ſo perfect a bond of true friendshipp, that there be but one will betwixt heauen and earth, God and Man. That that may be as truly meant and accomplished, as frequently pronounced: *Thy will* (that is, that ſourſe of life, of libertie, of eternall loue) *be donne in earth as it is in heauen*: that by ſuch conformitie, reſignation, and adheaſion, we may all become but one Spirit with thee.

That the H. Ghoſt is a heauenly gift.

II. POINT.

CONSIDER further, what the holy ghoſt is, and you ſhall finde, that he is a gift, but a gift ſent vs from heauen, a gift which containes in it the whole collection of all good things; a gift prepared from all eternitie to be beſtowed vpon men, better then which, there neither hath or ſhall, or can be any giuen, or imagined, euen by the wiſedome of heauen it ſelfe: for it is euen that beſt gift, that perfect thing, which deſcended from the father of lightes, with whom there is alwaies a permanent plentie.

Affection. 4. O moſt noble, moſt admirable, and more then moſt excellent gift! ô incomparable, immenſe, and ineſtimable liberalitie! ô incomparable dignitie of mans ſoule! Man was farre from dreaming of it. Angels could neuer haue imagined it. God himſelfe could giue no more then God in a gift. Ah my ſoule, the verie heauens can giue no more then we poſſeſſe. They are diuine truthes we ſpeake, the great S. Paule aſſures it. *Know you not that*

your members are the Temple of the holy Ghost which is in you. And againe: *The Spirit of God dwelleth in you.* Well may we glorie in this obsolute assurance of so incomparable a gift and guest. But forget not, my soule, what followes: *But if anie violate the Temple of God, God will distroy him.*

THE III. MEDITATION

The Holy Ghost is a permanent gift.

I. POINT.

CONSIDER, of what a permanent plentie and blisse poore man is possessed by the bountie of this heauenly git, which is accomplished with all perfections It is a gift, it cannot then be recalled; it is our owne nothing being more ours then what is our owne by free gift. Its a free gift, it was not bought, or borrowed, but freely bestowed. Loue then was the cause of it, loue, which is an efficacious wishing well, or wishing good to the beloued.

Affection. Ah, my soule, this heauenly gift, is no lesse absolutely permanent, then superlatiuely excellent; and no lesse sure (as to externall force) then a huge possession. The theeuish world cannot robbe it:

The power of darkenes cannot wreſt it out of our hands. The God that gaue it, takes it not awaye. *Non deſerit niſi deſeratur.* He forſakes not, vnleſſe he be firſt forſaken. Selfe trecherie, at home alone, can hazard it; ſelfe diſloyaltie, can looſe it: hatred for loue, by conſent to mortall ſinne, can driue this Loue, this gift, this God out of dores.

II. Point.

Consider from whom we had this good gift, and we ſhall find it came from all the three perſons of the holy Trinitie: *I* ſaith the Father, *will powre out my Spirit vpon all flesh. I will aske my Father,* ſaith the ſonne, *and he will ſend you another comforter. I will ſend him to you,* ſaith he againe. And, *the holy Ghoſt* (ſaith Sainte Auguſtine) *is ſo giuen, as God's gift, that he is alſo his owne gift; he is both the giſt and the giuer.* All the three perſons in the B. Trinitie were imployed in mans creation, and all are imployed too about his ſanctification. *We will come to him,* to wit, the father, ſonne and holy ghoſt, *and we will take vp our Reſidence with him.*

Affection. Bleſſe, ó my ſoule, that Fa-

ther of lightes, that good giuer of all good gifts, who ſent his holy breath or ſpirit downe vpon vs. Bleſſe that Lambe of God who by his death, merited that bleſſing for vs. Bleſſe, in fine, that holy Spirit, who was himſelfe both the giuer and the gift, and graciouſly came vnto vs. Be they Bleſſed, and prayſed; magnified and glorifi:d, in the vnitie of one Deitie, for euer. And let our earthly Trinitie, neuer forgett this mercy. Let our memorie faithfully repreſent it to our vnderſtanding. Let our vnderſtanding continually ponder ruminate, and deliuer it to the will. And let the will imbrace, inioy, and carefully locke vp this preſent of infinite loue, with all the loue, ioy, and Iubilie of hart, imaginable.

THE IV. MEDITATION.

What we receiue indeede when we are ſaid to receiue the Holy Ghoſt.

I. POINT.

CONSIDER, that by receiuing of the holy Ghoſt, we receiue the ſubſtantiall, or conſubſtantiall vnitie, charitie, and ſanctitie of the father and the Son-

ne, according to S. Auguſtine. *The moſt firme and indiſſoluble bond or tye of the holy Trinitie.* The ſacred kiſſe of the father and the Sonne, by their mutuall loue from all Eternitie, whereby they loued the iuſt, euen with the loue of their owne hart (ſaith S. Richard de S. Victore) which is the holy Ghoſt.

Affection. Ah my ſoule, how ineffably greate bleſſings are theſe which faith layes before vs! and we conſider it not, or rarely and coldly reflect vpon them. O did we frequently looke vpon it with a liuely faith how would our thoughtes be wayned from this baſe world. How euer we are in it, we are not made for it: the heauens haue other thoughtes for vs. The true cauſe of our being here indeede, is to adheare to God by loue, and to *become holy, as our heauenly father is holy*, and to that purpoſe the holy ghoſt, the verie *vnitie, loue, and ſanctitie*, of the Father and the ſonne, comes downe to dwell in vs. Ah my ſoule! Let vs neuer forgett this aſtonishing, and oppreſſing graciouſneſſe.

II. POINT.

CONSIDER, yet further, that it is not the vnitie, charitie, and pietie of the father, and the sonne, which we receiue onely, but truly and indeede we receiue the person of the holy Ghost, with grace and charitie; nor is he in vs by Essence, Presence, and power only, as he is euerie where, but in a more deare, neere and intimate manner, as in his Throne or Temple. *For doe you not know*, saith s. Paule *that you are the Temple of God, and the Holy Ghost doth dwell in you.* And againe: *Charitie is diffused into our hartes, by the holy Ghost, who is giuen vnto vs.*

Affection. Yes, saith s. Augustine, *that good God, is present to his faithfull, not meerly by the grace of visitation, but by the presence of his Maiestie. It is not now the odour of the balsome that is spredd abroad, but the verie substance of the sacred oyntment it selfe.* By which according to s. Iohn, we shall be taught all thinges. O great, great and most admirable mysterie, which is yet so familiar to vs Christians! O most excellent and incomparable visite, and gift of the proper person of the holy Ghost! O God what a singular fauour is it, to haue God, the true

God, really and perſonally dwelling in our hartes? O what hartes ought they to be, which haue the happineſſe, to be the Manſion of ſuch an inhabitant?

THE V. MEDITATION.

The exceſſiue loue of God, shewen to man, in ſending the holy Ghoſt.

I. POINT.

CONSIDER with S. Auguſtine: that God the father moued by meere mercie, ſent his ſonne to redeeme his ſeruants: he ſent alſo the holy ghoſt to adopt the ſame ſeruants into children. He gaue his ſonne, for the price of their Ranſome; the holy ghoſt, for a pledge and aſſurance of his loue, and reſerues himſelfe all whole, for the inheritance of the adopted. So much did he deſire mans ſaluation, that he imployed not only what was his; but euen himſelf alſo, to that effect.

Affection. Doe we beleeue this ô my ſoule? but doe we beleeue it indeede? That ſuch a ſonne was ſent for ſuch ſeruants? That ſeruants, and ſuch ſeruants, were adopted into ſonns? into coheires? into

the participation of the diuine nature? By the meere mercy of the Father? by the bloud of the ſonne? by the loue of the holy ghoſt? Doe we beleeue it, I ſay? yes yes, we beleeue it, my ſoule. We dare not we cannot deney it. *Credo Domine*, we beleeue it, ô Lord, yet helpe our incredulitie in this behalfe. We beleeue it in words, and in hart too; but our actions, our gratitude, our loue, ſpeake it not, confirme it not to the world. For to whom should all the redeemed ſlaues actions belong, but to his deare Redeemour? Vpon whom should all his loue be ſett, but vpon one that ſo loues him? And to whom should he reſerue himſelfe wholy, but to the god of heauen who reſerues himſelfe wholy for him?

II. Point.

CONSIDER what an exceſſiue goodnes and charitie it is, that this immenſe, and infinite Maieſtie, who walkes vpon the winges of the windes and ſittes vpon the Cherubins; who fills heauen and earth, being aſſiſted with millions of millions of Angells, would yet daigne to take vp his ſeate in a poore corner of mans hart; to grace that miſerable worme of the earth

with his preſence, diuinitie, and ſanctitie: and therby with the participation of his diuine nature. Ah! could we iuſtly weigh mans nothing, and gods Maieſtie, we should neuer be wearie with admiring and taſting the dignitie of this great worke.

Affection. Ah Domine, cognoſcam te, cognoſcam me. O Lord grant me light to know thee, and to know my ſelfe, that by ſuch knowledge I may happily and gainefully looſe my ſelfe in the admiration of thy exceſſiue graciouſneſſe. For what am I indeede compared to thee but extremitie of miſerie compared to infinite Maieſtie? but nothing, & nothing compared to him who *is all in all*? But not ſo much as one little droppe, to a boundleſſe Ocean. And yet this Maieſtie, is graciouſly pleaſed to take vp his Reſidence in this miſerie. This *All*, will lodge in this nothing. This Ocean, will ouer-flowingly poſſeſſe, and pleaſe himſelfe in this droppe. How happens this to me, that not the Mother of my Lord, but euen my Lord himſelfe comes vnto me, reſides in me, takes vp his deare delights in my poore harte? Ah, my ſoule, let our deareſt delightes be to poſſeſſe him to pleaſe him, to magnifie him, to glorifie him for euer.

THE VI. MEDITATION.

Gods exceſſiue loue to man.

I. POINT.

CONSIDER, how great and ineffable the pietie of our Redeemer was towards vs, as S. Auguſtine obſerues; who carried man vp to heauen, and ſent God into earth: what a care hath our Maker to repaire his workmanshipp! Behold, a new medicine is againe ſent downe from heauen! Behold, Maieſtie daignes againe by his owne preſence, to viſit the ſicke! Behold, diuine things are againe mixed with humane, the holy Ghoſt is become a ſucceeding Vicar to our Redeemer; that what the one had begun, the other by a peculiar vertue, might conſummate; that what the ſonne had redeemed, the holy Ghoſt might ſanctifie, what he had purchaced, he might conſerue.

Affection. Too too much are thy friends honored, my deareſt Lord. Their principalitie is exceedingly beyond all meaſure confirmed by the preſence of thy holy Spirit. Ah, my ſoule, what doe the hea-

uens ſeeme to make of vs, what rate putt they vpon vs. while we vnderualue our ſelues? The holy Trinitie may ſeeme to be wholie imployed to ſaue vs: while we are buſie to loſe our ſelues away, for moments of tranſitorie pleaſures, for vanities, for lyes. Our thoughtes are languiſhing after the hope of I know not what delightes which the world promiſeth; while our deareſt delight ought to be, to receiue, in hand, more then we are able to conceiue. Ah, my ſoule, what dearer delight could euer mans hart wish for, then to be deliciouſly oppreſſed with heauenly plentie?

II. Point.

Consider, the vnſpeakable honour conferred vpon man by the preſence of the holy Ghoſt. He receiues, ſaith S. Baſil, a Propheticall, Apoſtolicall, and Angelicall dignitie; being, before, but earth and ashes, abiection, and rottennes. Yea, ſaith he, by vertue of this preſence, euerie holy ſoule, becomes a God. *Ego dixi Dij eſtis*: I haue ſaid, you are Gods, and all ſonns of the higheſt. For who adheares to God (which is is done by loue in the Holy Ghoſt) is one Spirit with him.

Affection. Good Ieſu! what is man, that thou doſt ſo magnifie him? or what is the ſonne of man, that thou doſt ſo place thy hart vpon him? What did gods mercy diſcouer in our miſerie, my poore ſoule, that he should honour it with a dignitie due the Prophetes, Apoſtles, Angells, yea euen rayſe it to a certaine vnion with himſelfe? For this it was that Ieſus-Chriſt, while he was yet in this world prayd ſo ardently to his heauenly Father. I pray, ſaith he, that they (his Apoſtles &c.) all may be one, as thou (ô heauenly Father) in me, and I in thee, that they alſo in vs may be one by participation, by charitie, by grace, by glorie: O vnſpeakablely deare vnion! ô more then moſt Bleſſed Communion betwixt god and man!

THE VII. MEDITATION.

To what end the holy Ghoſt comes.

I. POINT.

CONSIDER, that the holy Ghoſt comes vnto vs, to purge, illuminate, and perfect our ſoules; and to reforme them to the image and likenes of God, to which

which they were made thereby to make them partakers of himſelfe (He being the diuine ſanctitie) in this life; and diſpoſing them to a more neere, and noble likenes thereof in the life to come, to which euery cauſe ſtriues to produce effects like to it ſelfe: it followes then, that the holy Ghoſt endeauours to make the ſoule, which it doth inhabit (which is the ſoueraigne perfection and dignity of a reaſonable creature) feruent, ſpirituall, holy, and diuine.

Affection. Why doe we then my ſoule, remayne in our wonted languiſhments? why doe we ſtill liue in league with our accuſtumed imperfections (making reflection what they are, and how often we haue had the light to know them, and reſolution to amend them) our luke-warmeneſſe in Gods ſeruice; our impuritie of harte; our ingratitude to God for his innumerable giftes, and graces &c. Why doe we, why doe we, alas reſiſte the deſignes of the holy Ghoſt? His aymes are to purge our hartes, and we remayne in our impurities. To illuminate vs, and we affect darkneſſe more then light, (we feare to know his will leaſt we might be oblidged to doe it.) To burne our hartes, and we

perſiſte in our coldneſſe. To render vs ſpirituall, holy, diuine, and we continue, indeuoute, carnall, and earthly. Alas, my ſoule, is not all this too too true!

II. Point.

Consider, that the holy Ghoſt comes to be the Soule of our Soule, and to furnish vs with all things neceſſarie to the perfection of our ſpirituall life, euen as the ſoule of our bodie giues force to the great diuerſitie of the functions and actions of the ſenſes, and faculties of the ſaid ſoule, as farre as is neceſſarie to our naturall life; for what want wee which this Spirit brings not? If light and knowledge of truth. He is truth it-ſelfe. If ſtrength. He is power itſelfe. If heate. He is a conſuming fire. Are we ſicke? he is the Phiſitian and the Phiſicke. Is the cauſe of our eternall reconcilement to be pleaded before the dreadfull Tribunall of Gods Maieſtie? He is our Aduocate. Are we oppreſſed with temptations and tribulations? he is our comforter, our *Deus & omnia*, our God, who is to vs, all things.

Affection. It is not, it is not from this body of ours, that the ſame body hath

life, motion, action, and vigour, but from the ſoule, without which it remaynes an vnprofitable bulke of corruption. Nor is it from the ſoule, that the ſoule liues, remembers, vnderſtands, wills, but from God who is the life of the ſoule. Nor doth it euer liue, vnderſtand, or will any thing profitably, but by his grace diffuſed into our hartes by the holy Ghoſt. Come, then oh come then, thou holy Spirit, and be our light, our truth, our fortitude, our fire, our ſalue, our Phiſitian and cure. Proue our ſecond Aduocate to the heauenly Father, togeither with that deare Lord of ours, who both merited thy ſending, and graciouſly ſent thee. Proue our comforter in our tribulations, temptations &c. Proue finally *our God, and our all.*

THE VIII. MEDITATION

Of the aduantages or fruites of the Holy Ghoſts Coming.

I. POINT.

CONSIDER what huge aduantages we receiue by the coming of the holy Ghoſt, and we ſhall finde, that there-

by we are taken into the participation of all the bleſſings, and riches in ſome meaſure, which our Bleſſed Sauiour poſſeſſed in plenitude and fulneſſe. *The Spirit of wiſdome, and Vnderſtanding: the Spirit of Counſell and fortitude: the Spirit of ſcience, and pietie; and the Spirit of the feare of our Lord.* Theſe are the ſeauen lightes, or ſeauen Lampes by which the faithfull are enlightned: *wiſedome*, is a light by which we know Superiour things. *Vnderſtanding*, a light, by which we diſcerne interior things. *Science* a light wherby we know inferiour things: *Counſell*, a light by which dangers are diſcouered; *Fortitude*, is giuen to repulſe and maſter them; as *Pietie* to mollifie the hardneſſe; and *Feare*, to ſubdue the pride of our hartes.

Affection. Bleſſed be the Father of our Lord Ieſus Chriſt, who mercifully ſent his Sonne to ſaue vs ſinners. Bleſſed be his only begotten Sonne who ſpent his moſt pretious blood and life vpon the worke of Mans Redemption. And bleſſed be the holy Ghoſt, whoſe infinite loue, plentifully beſtowed thoſe good giftes vpon vs, which were purchaſed for vs by Chriſts merits, whereby we haue light and ſtrength

to walke; and without which, like ſenſuall men, not knowing what belongeth to Spirit, we had wandred in darkneſſe, without either the true knowledge of God, or ourſelues, & had quaked with feare, through want of *Fortitude*, where there was nothing indeede to be feared; and for want of *Councell*, had not feared him whom we ought to feare, *who can throw the bodie and ſoule into Hell fire.*

II. POINT.

CONSIDER the exceſſiue loue of God to Man, in the diſtribution of theſe gifts; The verie ſame which were giuen in their full extent to that flower of *the field which ſprung from a ſprigge of the ſtocke of Ieſſe, Ieſus-Chriſt, the firſt begotten among manie bretheren*, the ſame, according to each ones meaſure, is beſtowed vpon vs too, the younger bretheren. *We are regenerated and borne againe by the ſame ſpirit*, ſaith S. *Auguſtine*, *by which Chriſt was borne. By the ſame ſpirit, according to faith, is Chriſt formed in the hart of euerie one of the faithfull, by which according to flesh, he was framed in the Virgins wombe.*

Affection. O ineffable, incomparable,

and neuer enough admired goodneſſe of God! O vnſpeakable and neuer enough conſidered dignitie of Man! Man preſented with the ſame gifts of *wiſdome*, *Vnderſtanding &c.* of which the Sonne of God was poſſeſſed! The Eldeſt brother and the younger bretheren, aſſiſted with the ſame helpes towards heauen. The adoptiue children, sharing in the ſame prerogatiues with the naturall Sonne; hauing the ſame Spirit to quicken, moue, ſtrengthen comfort, and replenish them. The ſame Spirit, I ſaie, to frame Chriſt in the harts of Chriſtians, which framed Chriſt Ieſus in the ſacred wombe of his Virgin Mother. O my ſoule, let vs neuer ſo farre forgett this deareneſſe, this dignitie, this tranſport of loue, as by a degenerous conuerſation to ſtoope to things ſo farre belowe vs, as are all the fugitiue toyes which the world is able to preſent vs.

THE IX. MEDITATION.

Of the aduantages, againe of the Holy Ghoſts Cominge.

I. POINT.

CONSIDER, that though Mercie had abundantly prouided for mans inſtruction in all vertue, by the incarnation and holy life of Chriſt &c. Though wiſdome had admirably inuented, and goodneſſe had graciouſly put downe the too too plentifull price of mans redemption, the pretious blood of a God, a moſt ſouueraigne ſalue to cure the moſt deſperate leproſie; yet had it all profited nothing, had not the application been alſo made, by the meanes of increated loue, the holy ghoſt in the Sacrifice, Sacraments, and ſuffrances of this life.

Affection. Our cauſe, my ſoule, was alreadie gained by our B. Sauiours merits againſt the world, the flesh, and the diuell but the decree was not yet put in execution. The purchace of our libertie was indeede made, at the price of his pretious blood, but we were not yet putt in poſſeſ-

sion of our right; we were yet, on our parts, by the assistance of the holy Ghost, to negotiate vpon the talents and riches left vs, by the meanes of our cooperation in good workes and patient sufferance of tribulations, *to accomplish the things that want of the Passions of Christ*, as saith S. Paule. All his labours, and actions, and passions are mine, but I must also labour and suffer with him if I will raigne with him. *He loued me*, that deare louer of man, *and deliuered himselfe vp for me*. But I must also loue him, which none can doe but by the assistance of the holy Ghost.

II. Point.

Consideration: Christ was borne to the world, and yet it either knew him not, or knowing him, remained in its wonted malignitie, coldenesse, infidelitie. He watched, fasted, prayed, and yet few were moued therby. He preached, wrought cures and miracles, and notwithstanding found but few followers, saue some poore fisher-men, and others, ledd for the most part, either by their owne interests, or curiositie. But when the holy Ghost once breathed and brought downe fire vpon them, what admirable effects did they not produce?

Affection. Come then, ah come then, thou holy Spirit, and purge and conſume the maligant humours which obſtruct my hart, inflame my coldenesſe, ah helpe my infidelitie. Renue, and reuiue in my memorie thoſe many, long, and painefull watchings, and faſtings, and prayers, preachings and paſſions of my ſweete Sauiour, that I may euer run with ſpeede in the odours of thoſe perfumes. That I may teſtifie to all the world, with the Apoſtles and primitiue Chriſtians, that it is in memorie and imitation of Ieſus of Nazareth who was ignominiouſly crucified, and by the vertue of his holy Spirit, that I doe what ere I doe.

THE X. MEDITATION.

In what manner the Holy Ghoſt came.

I. POINT.

CONSIDER, that the coming of the holy Ghoſt was preceded and accompaigned with a ſuddaine ſound (like to a great lowde, and vehement blaſt of wind) which came from heauen and filled the whole howſe &c. Thus it is, that the

hand of the higheſt is wont to worke a happie change on the harts of men.

He powerfully thunders downe from heauen, and forces his paſſage through our deafe eares, by frequent; feruent, and redoubled inſpirations: *Riſe vp thou that ſleepeſt, and riſe vp from the dead, and Chriſt will enlighten thee.* And he cries ſo lowde, that howeuer we neglect; we cannot deney that we heard his call,

Affection. Noe my Soule, we cannot denie it: Hee hath preuented our harts with ſtrange bleſſings. He hath often cried out with a lowd voice, and replenished the whole howſe of our harts with this ſound. *I am thy ſaluation. I am thy exceeding great reward. Life is short and vncertaine, Eternity endleſſe: God is iuſt and dreadfull: and who is able to liue in eternall flames?* And theſe words haue often clouen to our very hart rootes, and we haue found ourſelues intrenched on euery ſide, and we haue had nothing to oppoſe againſt them, but certaine ſlow and ſleepie delayes: behold I will shortly ſett vpon ſuch and ſuch a good worke: or ſubdue ſuch or ſuch a vice which raignes in me, and shortly it shall be done; And yet, what is notorious, and

we cannot deney, with the Iewes, we ſtriue to ſuppreſſe, and ſtifle the grace of the holy Ghoſt in our hartes; And yet are we ſtill detayned, by verie toyes of toyes from concluding an abſolute league of perfect friendshipp with the God of our hartes, who laies ſo cloſe aſeige to them.

II. Point.

Consider that the holy Ghoſt had formerly appeared to the world in diuers formes. As at Chriſts Baptiſme, in the forme of *a Doue*, to teach the followers of Chriſt, with what innocencie and candour, and with what fœcunditie of good workes they are to behaue themſelues. At his transfiguration, as *a bright clowde*, to intimate the shewres of heauenly grace, which he plentifuly powres downe vpon vs, and the fatherly protection he pleaſeth to take of vs. But this daie he appeares in *firie tongues*, ſignifying that he comes to eſtablish *legem igneam*, a firie law, a law of loue and charitie, which were it practiſed, according at it is taught, it were able to ſet all the world on fire.

Affection. Though all thy approches, motions, inſpirations, and apparitions (ô

diuine Spirit) be worthily euer most welcome to me: yet nothing comes so home to my harts desire, as these flames of fire which intimate a law of loue, and in that conquering name, ought to subdue all hartes: For what doth mans hart loue indeede, but loue? What chaine of gold, could euer so deliciously draw vs, as the chaines of humanitie and charitie; where beloued force, proues absolute freedome? *Ardeam ex te totus ignis sancte. O holy fire let me be wholy burnt by thee. O fire which euer burnest, and art neuer extinguished, doe thou inflame me. O thou light which dost euer shine and art neuer darkened, doe thou enlighten me. O how my verie hart desires to be inflamed by thee How sweetly dost thou heate? how secreetlie dost thou shine? how delightfully dost thou burne?*

THE XI. MEDITATION.

How we may know whether the H. *Ghost liues in vs.*

I. POINT.

CONSIDER that the certaine keeping of Gods commandements, giues vs a certaintie that we loue God. And who

loues him, certainly remaynes in God, and God in him. And in this faith S Iohn, *we know that he remaines in vs by the holy Ghoſt which he gaue vs.* If then our owne hartes reprehend vs not of the breache of Gods commandements we may haue a wholeſome cõfidence in his goodneſſe and mercie, yea, a morall certaintie, that we ſtand in Gods grace and fauour, and that the holy ghoſt, doth dwell in our hartes.

Affection. Happie is the Soule which hath this teſtimonie in herſelf; for certainly it is a continuall and a moſt delicious feaſt to her hart, ſince it becomes thereby a very Paradice in earth, the throne, the temple, the heauen of God. O what a ſingular, ſuperexcellent, Angelicall, Seraphicall honour is this! To be the houſe of god, and to haue god to be our houſe and harbour! To remayne in god, & god to remaine in vs. Is not this indeede to begin to be Angells, and to haue our whole cõuerſation with God? Yet beware, my ſoule, *let him that ſtands looke that he fall not*: it is yet in earth that we poſſeſſe this in heauen; where the world, the flesh, and the diuell continually ſurround vs. Their ſnares are layd, & charitie is loſt in a momẽt. It is not

enough to haue the holy ghost for the present; but we must further (to be able to ouercome all our temptations) begge the continuance of his presence, vertue, and power, by our incessant and ardent prayers saying with the good Disciples, *mane nobiscum Domine, stay with vs, stay with vs, ô Lord.*

II. Point.

CONSIDER that the presence of the cause is neuer more surely knowne then by the effects. And the principall effect which the increated Charitie, the holy ghost, produceth in our hart, is Charitie *de Spiritu Sancto.* And Charitie, saith S. Paule, *is patient, benigne, she enuieth not, she dealeth not peruersely, she is not puffed vp;* she is *not ambitious; She seeketh nor her owne, she is not prouoked to anger, thinketh not euill, reioyceth not vpon iniquitie, but reioyceth with the truth, suffers all things, beleeueth all things, hopeth all things; beareth all things; in fine, she is cheerefull, longanmious, milde, modest,* &c.

Affection. If then, laying our hand vpon our owne harts, we find by an impartiall Examen, that we are truly patient in Crof-

ſes, afflictions, and difficulties (be they corporall or ſpirituall.) If benigne and milde in words and behauiour, not arrogating too much to ourſelues, or ſeeking our owne aduantages. If we enuie not the good of others. If our hartes ſwell not, nor peruerſely oppoſe our neighbour, but ſweetly ſupport him, entertaine a good opinion of him, and hope well of his proceeding; we may hopefully conclude, that the finger of the holy ghoſt is in the worke and ſweetly moues, gouernes, diſpoſeth all.

THE XII. MEDITATION.

The Holy Ghoſts preſence gathered by the effects.

I. POINT.

CONSIDER yet further the effects of the holy ghoſt in the B. Apoſtles and Primitiue Chriſtians: And the firſt is that they began to ſpeake with diuers tongues, according as the holy Ghoſt gaue them to ſpeake: and thoſe tongues were imployed, not to boaſt nor vant their owne knowledge, and giue themſelues the glo-

rie of it, but to publish *the great workes of God*, to all Nations, and to ſpeake intelligibly to Partians, Medians &c.

Affection. And wee too haue power, ô my ſoule (by the aſſiſtance of the holy Ghoſt. If we be faithfull in following the bleſſed motions which he graciouſly inſpires into our hartes) if not to ſpeake all tongues', at leaſt in our owne only language, to make ourſelues intelligible to all nations. Let vs ſpeake Gods great workes by our actions; *let our light ſo ſhine before men, that they may ſee our good workes.* Let our ioy, peace, patience, benignitie mildneſſe, modeſtie, the fruites of the holy ghoſt, appeare, and infallibly none will be found ſo great a ſtranger as not to vnderſtand that language of heauen, and together with vs glorifie our heauenly father, who bleſſed our hartes with thoſe good gifts, with which the world is too little acquainted.

II. Point.

Consider as another effect, that ioy in the holy ghoſt, the newe wine of the goſpell, which ſo feruently boiled vp in the hartes of the Apoſtles, that they ſeemed

ſeemed no more to be themſelues, but to be tranſported, and tranſlated into new men, to ſtrike the hearers with aſtonishment, to ſee thoſe poore rude fishermen, ſimple Galileans, who neuer were ſuſpected of much learning, ſpeake ſo powerfully, and intelligibly to the harts of all preſent, while yet ſome turned it to deriſion, others aſcribed it to drunkenneſſe.

Affection. O ſudden and powerfull effects of the holy ghoſts working, who breathes where he will, and when he will, and how he will, which worldlings are more readie and capable to miſconſter and deride, then to feele or vnderſtand. *Theſe are affects of new wine.* Say they. Yes, ſaith S. Auguſtine, it is euen ſo indeede: *with this new wine, and this excellent cupp, are the harts of the faithfull daily inebriated. Thus are they drunke, who for the loue of God, and their ſoules health, flye their parents and countrie of their owne accord, and abandonne the parents of their bodies euen to find out other new ones of their ſoules. Being free, they deſire to liue in ſubiection: being noble, they fall in loue with abiection. They preferre abſtinence before the delightes of full tables: watching before ſweete ſleepe and pouertie before riches.* Such effects, my

ſoule, hath it pleaſed God of his infinite mercie to worke in our hartes. So haue wee been deliciouſly drunke with the chaſte *wine* of his cellers, *begetting Virgins.*

THE XIII. MEDITATION.

More effects prouing the Holy Ghoſts preſence.

I. POINT.

CONSIDER as another effect of the holy Ghoſt, their vndaunted courage in openly preaching the miracles, Reſurrection, Aſcenſion and clorification of Ieſus in the face of his prowd perſequutours who had but a few weekes before, put him to an ignominious death. *This Ieſus*, ſaith S. Peter (who was wickedly ſlaine by you) *hath God raiſed vp againe, where of we are all witneſſes. Let all the houſe of Iſrael know moſt certainly, that God hath made this Ieſus both Lord and Chriſt, whom you crucified.* And thoſe vndaunted wordes ſtrucke the harts of three thouſand which were conuerted that day.

Affection. Is then the ſweete and melliſluous name of Ieſus in our hartes, and is it from that abundance that our tongue

ſpeakes? Doe we make it our buſines to beare out that bleſſed name (which is the only one under heauen wherein we muſt be ſaued) before the face of the Tirant, at the perill of our liues and liberties? Doe we endeauour to print in our owne hartes, and the hartes of all men, this ſauing truth, that that Ieſus which died forvs, roſe againe, aſcended into Heauen, and is there glorioufly ſeated, at the right hand of his heauenly father? know my ſoule, for certaine, that ſuch bleſſed effects, iſſue from the preſence of the Spirit of Ieſus, the holy Ghoſt: and reioce in it with a chaſt feare.

II. POINT.

CONSIDER yet another effect of the preſence of the holy Ghoſt, which is a loue to heare the word of God, and a conſtant adhearing to, and perſeuering in Apoſtolicall Doctrine, frequent Communion, and feruent and vnanimous prayer, with reuerence and feare. Such was the practiſe, of the primitiue Chriſtians, who, as in Acts 2. were perſeuering in the *Doctrine* of the Apoſtles, in the communication of the breaking of Bread, and Prayer.

Affection. Obſerue, my ſoule, what the firſt fruites and feruour of the Spirit ledd the primitiue Chriſtians to, and neither feare nor fayle to follow them. They perſeuered in the doctrine of the Apoſtles. And ſhall we giue eare to the new-found fancies, and pious imaginations of new maſters? *If any*, ſaith S. Paule, *euangelize to you (were he an Angell) beſides that which you haue receiued, be he accurſed.* They communicated euery day, and ſhall we be backward in it, when laudable cuſtome, and conueniencie calls vs to it. They continued vnanimouſly togeither in publike prayer. And ſhall we run into corners, and more pleaſe our ſelues in our deuotions of our owne inuention? Noe, noe, it is the publike and vnanimous prayer of the faithfull, that infallibly peirceth heauen; and leaues our harts comfortable teſtimonies, that the holy ghoſt reſides therin.

THE XIV. MEDITATION.

The H. Ghoſts preſence knowen by the effects.

I. POINT.

CONSIDER againe as another argument of the H. ghoſt, the loue of vnitie of harts, and communitie of our ſubſtances. *The multitude of beleeuers* (the primitiue Chriſtians) *had one hart and one ſoule neither did anie ſay, that ought was his owne of thoſe things which he poſſeſſed, but all things were common vnto them; nor was anie needie among them.* From this bleſſed vnion and Communion did S. Auguſtine, and the reſt of the firſt founders of religious orders take the platforme of their proceedings. *Theſe*, ſaith he, *were the firſt that heard: How good and how pleaſant a thing it is for brethren to dwell in one: but that fraternall loue and vnion ſtopped not there, but that exultation of Charitie deſcended downe to poſteritie.* Thence it is that in religious houſes, to this day, there is but one hart and one ſoule, one celler, one panterie, one purſe, one comon deſigne, to loue God aboue all things and their neighbour as themſelues.

Affection. O Bleſſed vnion! ô happie communion, which compoſeth euen a heauen in earth! In thee, noe *myne and thyne* is heard, *thoſe cold words*, which are the ſource of all diſſenſion. In thee there is a perfect imitation of the B. Trinitie, where many are one; three perſons and one onely God: many operations but one will, one and the ſame Spirit working them all. Many Attributes, but one and the ſame comon ſubſtance. So ſaith S. Auguſtine, in a Monaſterie *they liue ſo that they all ſeeme but to compoſe one man.* They are *many bodies, but not many hartes.* Many operations, but all guided by one will. Many offices, but all vſing one comon ſubſtance or ſtocke. And all this that Chriſtians may become one by charitie, as Chriſt and his heauenly Father are one in Deitie. If we imbrace and loue this vnitie, my ſoule we hold Charitie, and the holy Goſt certainly dwells in our hartes.

How the holy Ghoſt raignes in vs.

I. POINT.

CONSIDER Finally that the holy Ghoſt doth not onely liue, but glorioufly raignes in our harts, as it did in

the primitiue Chriſtians, when we doe not only willingly, but euen ioyfully endure contumelies, contempts, temptations, tribulations &c. for the name of Ieſus, yea euen glorie in them, for the loue of that name; for ſo did the Apoſtles Acts. 5. *They went from the ſight of the Counſell reioycing, becauſe they were accompted worthie to ſuffer reproache for the name of Ieſus.* So the Chriſtian Iewes *ſuffered the loſſe of their Goods with ioy, hoping for a better and a permanent ſubſtance.* And S. Paule; *I abound with ioy in all my tribulations. I euen glorie in them.*

Affection. O my ſoule, if we finde this ioy *in the holy Ghoſt*: this *omne gaudium* in ſufferance with Ieſus, Let's reioyce, reioyce, and ſpringe with ioy, becauſe our reward will be great in heauen. But reioyce in our Lord, the good giuer of this heauenly abundance; the holy ghoſt raignes in vs. Marrie if we find not this ioy, this glorie in tribulation, yet find patience and reſignation, with a deſire of this, reioyce notwithſtanding, the holy Ghoſt liues in vs. And he that begun this good worke will perfect it, (haue we a little patience) and will confirme and eſtabliſh it, at his good pleaſure; ceaſe not, in the in-

terim, to emulate (how euer we find not ourselues yet in tearmes to performe) *those better giftes*: what we haue we haue from God, and what we haue from God, comes from the order of his wise prouidence, *one thus and another thus*, according to the measure of Christs plenitude. Cease not *to aske, to seeke, to knocke*. Truth hath promised by the mouth of Ezechiel, *that what is weake, he will strengthen; and what is fatt and stronge he will keepe and feede* &c.

THE XV. MEDITATION.

How the Holy Ghost is contristated and weakned in Vs.

I. POINT.

CONSIDER that euen as the Soule is seene often to languish in the bodie, by reason of manie infirmities, in such sort, as though indeed it liue, yet it seemes to be depriued of liuely motion, sense and vigour, so the soule of the soule, the holy ghost, is so contristated, as it were, by the multitude of veniall sinnes, especially if our affection be placed vpon them, that it seemes to be depriued of acti-

uitie; that is, the hartes wherein it reſides leaue off to be prompt, feruent, flouriſhing and fruitfull; leading a drooping and droſſie life, and expecting, in a manner, the firſt faire occaſion to perish. *How doe many little ſinns being neglected kill*, ſaith S. Auguſtine? *Marrie manie ſmalle droppes furnish a riuer; and aboundance of ſand, though ſmalle graines, ſinke a ſhippe: the neglect of pumping, cauſes ſhippwracke; as well as the billowes which ouerflowe the ſhippe.*

Affection. Take better grounds, my ſoule. Diſpute not what's veniall ſinne. S. Tereſa, found not herſelfe ſafe in that practice. But what euer hath any face of euill that flye. And (following S. Paules councell) *what things ſoeuer be true, what ſoeuer honeſt, what ſoeuer iuſt*, &c. *what ſoeuer of good fame, if there be anie vertue, anie prayſe of diſcipline: thoſe things lets thinke vpon, thoſe things let's doe.* Lets not be ſtrait harted, and vnwilling, as it were, to be happie. Let's not limit the holy ghoſt, who giues abundantly, and vpbraides not. His graces are too pretious to be refuſed, or played with. *When we haue done the beſt we can; we may put this downe for a certaine truth: We are but vnprofitable ſeruantes: we haue done but what we ought.*

How Charitie perisheth, and the holy Ghost is driuen out of our hartes.

II. Point.

Consider, that being once gott into free trading in veniall sinnes, we beginne to be more familiar with, and lesse apprehensiue of mortall; to witt, we so long play with waspes, because their stinges are not mortall, that with our Mother Eue, we lye open to serpents. Wisdome waxeth obscure; counsell is cast aside feare growes foole-hardie; fortitude failes vs, and faith begins to slumber; But the Diuell sleepes not. A pleasant obiect is cast in our waye (nor is it anie more then veniall sinne.) We fixe our eyes vpon the beautie of the forbidden fruite, and faine would we taste of it. Such dalliance begetts complacence, complacence ingagement, ingagement procures consent, and by consent mortall sinne has gotten footing in our harts: Charitie perisheth, and the holy Ghost is forced out of his Temple.

Affection. O bewitching snares? accursed chaines, which infallibly leade to sla-

uery and deſtruction! Ah my ſoule, if we begin once to giue our ſelues ouer to the dandlings and careſſes of the harlot-words like another Dalila (were we euen Samſons) it will ſtraight bereaue vs of our ſtrength and ſight, and diſpoſſeſſing vs of the holy Ghoſt, leaue vs ſlaues to the diuell. Ah, what a pittifull exchange is here? Be aſtonished, ô heauens, vpon this; and ô gates thereof, be you deſolate exceedingly: The very Angells of heauen, were they capable of teares, would weepe to ſee the holy ghoſt, with all his gifts and graces, diſloyally turned out of our ſinfull ſoules. But to preuent this deſolation of deſolations, lets vſe a timely care. Being alreadie enſnared, lets by a holy violence, cutt, breake, teare them in peeces: for, alas! the beſt of them are worth nothing, they leade but to death. But are we yet free? Flye fly then the leaſte apparent occaſions of euill, ô thou beloued of God. *Flight alone, in this behalfe, is a ſure victorie.*

MEDITATIONS OF THE B. TRINITIE

THE I. MEDITATION.

That by faith alone we can ſafely approche to God in this ineffable Myſterie.

I. POINT.

CONSIDER that though all nations (be they otherwiſe neuer ſo barbarous) haue alwayes vnanimouſly conſpired togeither to the profeſſing of ſome Deitie, yea euen many gods, which they foolishly feyned to themſelues. And though all the thinges vniuerſally, which we ſee, ſeeme to leade vs to the knowledge of ſome inuiſible diuinitie, wherby they were all made, and conſerued: yet ſhould we be alwayes wauering and with-

out assurance, should we committ our selues to reasons weake search, not taking Faith to be our guide. Faith which is, saith S. Augustine, *the way to Beatitude. Faith without which*, saith S. Paul, *it is impossible to please God*: whence he concludes, that it is necessarie to saluation.

Affection. O my soule, how happily are we preuented by a heauenly light, which the wise of the world wanting, they vanished in their owne knowledge, and while they could not reach to the true God, they spent their witts in deuising false ones. Wheras we Christians are safely conducted by the guidance of faith, by faith, I say, *that conuincing argument of thinges not appearing; that illustration of the mynde by the prime light*, which inables our soules to discerne spirituall thinges, and leades vs to adore the Father, the sonne, and the holy ghost, three persons, and one true God, without all hesitation or doubt.

II. Point.

Consider that as faith is altogether necessarie, so is nothing more sure and comfortable, as relying vpon the prime truth which cannot deceiue vs, or

be deceiued. *Let Faith*, saith S. Augustine, *marche before, and noe difficultie will dare to oppose, or present it selfe.* There is nothing more sure or better suted to all sortes of people. For who can wante capacitie, to giue credit to what truth it selfe reueales It speakes wisdome to the wise, and yet the weakest capacities haue as much, in substance, as they. It feedes the strong with solide foode; and yet giues milke to children, which nourisheth noe lesse. Great witts haue as much as they can beare: and the weaker sort is able to disgest all they receiue. O admirable inuention of wisdome it selfe, which can so wisely fitt it selfe to all abilities! *They are three*, saith S. Iohn, *which giue testimonie in heauen, the Father, the Word, and the holy Ghost and these three are one.* To witt one substance, one Deitie, one God.

Affection. O great and powerfull God! Man hath nothing to replie to this plane testimonie of faith, but to fall downe and adore thee. I doe therfor, with the whole earth, adore thee, o Father of infinite Maiestie; and that diuine Word, thy true and onely Sonne, togeither with thy holy comforting Spirit. With my whole hart,

and mouth, I confeſſe, bleſſe, and prayſe thee, ô God the Father; and thee ô God, the onely begotten ſonne and thee ô God, the holy Ghoſt, proceeding from them both. I confeſſe thee, to be one, in eſſence, ſubſtance, power and Maieſtie; trine in perſons, ô one holy, and vndeuided Trinitie! Glorie be to the power of the Father: glorie be to the wiſdome of the ſonne: glorie be to the goodneſſe of the holy ghoſt. Glorie be to the Father whence all thinges proceede: Glorie to the Sonne by whom all thinges: glorie be to the holy Ghoſt, in whom all thinges: glorie to the Father who created vs: glorie to the Sonne who redeemed vs: glorie to the holy Ghoſt who ſanctified vs.

THE II. MEDITATION.

What the B. Trinitie is.

I. POINT.

CONSIDER, that hauing by a firme faith, made our ſafe approache; hauing ſet downe for a certaine and vndoubted truth, that there is an vnitie of Deitie, in the Trinitie of perſons, and hauing with our whole hart adored it: we may with an

humble Christian confidence draw yet neerer by contemplation, to discouer, in some smale measure, what and how it is. To this effect; looke, with S. Athanasius, vpon the sunne, and noe sooner shall you haue discouered it, but you meete with a naturall kind of Trinitie, which leads vs to that other. To witt, we discouer the body of the Sunne, the brightnesse, and the heate of it. All which make but one, and the same Sunne, though otherwise distinguished in themselues. The body of it being the source of light, represents the Father; the brightnesse, the Sonne who is light; and the heate, the holy Ghost, who is a sacred fire, being but all three one and the same God. The sunne it selfe is noe older then the light, and heate therof, so that were the sunne eternall the light & heate would be noe lesse eternall, or coeternall.

Affection. O thou Orient sunne, shine out vpon our darknesse. O thou Father of lights, enlighten our benighted soules. What I desire, ô Lord, is *vt videam, that I may see.* Say then againe to this little blind world of myne *fiat lux, let light be made*, and in that light of thyne we shall discouer light indeede. And thou, ô sonne of God, who art true

art true light illuminating all men coming into this world, leaue vs not in darkneſſe and in the shadowe of death. And thou, ô holy fire, who alwayes burneſt, and art neuer extinguished, burne my reynes and hart, that I may ſerue thee with a chaſte body, and pleaſe thee with a cleane harte.

II. Point.

Consider yet againe, without going out of our ſelues, a perfect image of the holy Trinitie. For looke but vpon our owne ſoule, and we may obſerue in it, in the eſſence of one & the ſame ſoule, three powers or faculties, to witt, *Memorie Vnderſtanding and Will*: which haue three diſtinct operations, to witt, *remembrance, knowledge, and Loue.* Nor is loue aſcribed to the Memorie; nor knowledge to the will; nor remembrance to the vnderſtanding. So that we find in our ſoule, in ſome ſorte what we beleeue in God, diſtinction of powers, diuerſitie of operations, in vnitie of eſſence.

Affection. Ah my ſoule, ſith the Bleſſed Trinitie hath marked out the houſe of thy hart for himſelfe, yea hath ſett vpon it his owne ſignet or repreſentation, let vs neuer

proue so disloyall to him, as to thrust him out being entred; or keepe him out when he pleaseth to knocke by his heauenly inspirations, to lodge in his place, his, and our owne worst enemyes, the world, the flesh, and the Diuell. O noe, but rather let our memorie be filled with the multitude of his wonders; our vnderstanding, with his innumerable benefits, and our will be wholy inflamed in contemplation of so vnspeakable a graciousnesse.

THE III. MEDITATION.

Againe what the holy Trinitie is.

I. POINT.

CONSIDERATION. Let vs yet further, with an humble and Christian curiositie, feruour, and feare; follow faith and draw neerer to the inaccessible light which the holy Trinitie doth inhabit. And to approch, saith S. Paule *we must beleeue that he is, and that he is the rewarder of those that seek him.* But what is he? The Father the word, and the holy Ghost, and these three are one. And what is that one? He himselfe tells vs by the mouth of Moyses.

I am who am. Say (saith he) *he that is sent me to you.* That is, he is the origine and sourse of all beeing, in himselfe, of himselfe, and by himselfe, without participation, dependance, or assistance of any other: in absolute plenitude, without beginning or end.

Affection. We beleeue, ô Lord, that thou *art*, and that thou art *he indeede who is.* Thou art thyne owne permanent *beeing* thou art the rewarder of those that seeke thee. Thee therfor will I incessantly seeke; thee will I desire; thee will I hope for. My verie hart hath said to thee, thy face will I seeke. O my soule, what a comfortable inquirie is this, where the verie seeking is better then the finding of all thinges besides? Where the ayme is a permanent beeing, noe transitorie and fading shadowe. Where what is sought is the rewarder, and the rewarde *Ego merces tua magna nimis*, I am thy exceeding great reward. Whose beeing, as it neuer had any beginning, so shall it neuer haue end.

II. POINT.

CONSIDERATION. Let vs yet force our selues to find out, as farre as faith will leade vs. What he is indeede

Who is. For it is a thinge of great comfort to be seeking, where we shall be sure to find more, then we are able to comprehend. It is safe to be seeking there, where humble ignorance, is a most safe knowledge. *Let him be sought*, saith S. Augustine, *in whom all things prove safe to vs.* What is he then, who is, but a substance without begining, without end? a simple substance without any mixture. An inuisible, incorporeall, ineffable, and inestimable substance, essence or nature. A substance that hath nothing created in it, nor is increased by addition of any other thing: nor lessened by any substraction. A substance, finally, subsisting without any Authour, because it selfe is the Authour of all thinges.

Affection. Why doe we then, my soule scatter our thoughts vpon the inquisition of thinges, where we meete with nothing but emptinesse, vanitie, and lyes: so that after our long labours, we find nothing in our hands: for what is there indeede, left vs of what we may haue seemed hitherto to haue gathered together: but hartes full of remorse? Why doe we spend our witts vpon perilous knowledges, whe-

re faith preſentes vs with an humble ignorance, which is true wiſdome? Why doe we leaue ſubſtance, and ſuch ſubſtance, to purſue Shadowes, which the more we purſue them, the more they flye vs, and in the end vanish? Why doe we, I ſay, quitte pure and permanent ſubſtance, and vnhappily ſuffer our ſelues *to ſticke faſt in the myre of the depth where there is noe ſubſtance?* Why, finally, doe we fixe our hartes vpon *nothing*, while the Authour of all thinges is propoſed vnto vs? For what indeede *is our expectation*, ô my ſoule? *is it not our Lord? and is not our ſubſtance with him?*

THE IV. MEDITATION.

That, he is euerie where.

I. POINT.

CONSIDER that this Bleſſed Trinitie, being. *He who is*, is indeed euerie where. He is euen a ſea of *Eſſence or beeing*. He is euery where, I ſay, by the ſame eſſence, by his power, by his Preſence, and we, run we whither we will, neuer eſcape out of that preſence of his. *If I ſhall aſcend into heauen, thou art there. If I deſcend into Hell,*

thou art preſent. If I ſhall take my winges earely, and dwell in the extreame parts of the Sea: certes thither alſo ſhall thy hand conduct me, &c. Sings the Royall Pſalmiſt.

Affection. Whither ſhall we flye from him, my ſoule, but to him? from his ſterne iuſtice, to his mylde mercy? There alone, and noe where els, can we be ſecure from him, who is euery where. The heauens can afforde vs noe shelter. Hell can giue vs noe protection; the deepe Abiſſes cannot hyde vs. In vaine doe we ſtriue to hide our ſelues with Adam. In vaine to flye with Ionas: his powerfull hand is able to ouertake vs. Be where we will, we are allwayes in his preſence. See, my ſoule, what a bleſſed neceſſitie is putt vpon vs of liuing well, who liue continually in the preſence of ſo powerfull a Maieſtie. *Lets humble our ſelues vnder the powerfull hand of God.*

That the holy Trinitie is euery where, and how.

II. Point.

Consider that he is indeede euery where: but how? He is ſo diffuſed through all thinges in the world vni-

uerſally, that he is not as a qualitie, but as the creating ſubſtance therof, gouerning it without labour, ſuſtayning it, with his three fingers, or by his power, without burthen. He is not ſpredd abrode all ouer by bulke or partes, but is all whole euery where, as the ſoule is in the body, all in all, and all too in euerie part therof. He is all in heauen, all in earth, at one and the ſame tyme; and yet is compriſed in noe place, limited by noe time, but is all in himſelfe, from all eternitie. So is the Father, ſaith S. Auguſtine, ſo the Sonne ſo the holy Ghoſt, and ſo the Trinitie, one God.

Affect. See my ſoule, how while thou deſireſt to know how God is euery where thou ſcarce knoweſt where thou art thy ſelfe. Yet it is good for our pride & pouertie, to find our ſelues beatē backe by gods power, and the wonders of his wayes. *It is noe ſmale part of knowledge, and we profit not a litle*, ſaith S. Auguſt. (*while in our lowneſſe we pant after the ſupreame Deitie*) *If we learne by our pious endeauours, to know that we cannot know him to the full.* And though by way of admiration, we be forced to ſay (*what is this?*) as not vnderſtanding it? yet lets rather re-

ioyce, and loue, by not finding him, thus to find him; then by finding him otherwise, not to find him indeede.

THE V. MEDITATION.

He ſees all.

I. POINT.

CONSIDER that the holy Trinitie is not onely euery where, but ſees all thinges too, according to that of S. Auguſtine: *as God is all foote, becauſe he is euery where, ſo is he all eye, becauſe he ſees all thinges*, and S. Paule *there is noe creature inuiſible in his ſight, but all things are naked and open to his eyes.* Hence our Father Abraham walked alwayes in his ſight. Dauid conceiued that all his wayes lay open to his eyes. Hence Ieremies, Daniels, and the other Prophetes prayers, afflictions, and teares, were powred out in his ſight.

Affection. O what a conſolation ought this to be to the good ſoule, to haue the Father, the Word, and the holy Ghoſt ſpectatours of all her thoughtes, words, and actions. To ſee her fidelitie in her temptations, her reſignations in her afflictions; her conformitie to his bleſſed will in all her proceedings. And what a

huge confuſion to the wicked to dare that in the ſight of a *liueing and ſeeing God* which they durſt not in the ſight of a miſerable man. In the ſight of thoſe heauenly bright eyes, I ſay, which are farre brighter then the Sunne, which noe dores or walls excludes, which equally diſcouers the moſt hidden, and the moſt open obiect. O, my ſoule, *how we are euen neceſſitated to doe well, who doe all that we doe before the eyes of a iuſt iudge who ſees all*, cryes out S. Auguſtine with feare and shame.

He workes all.

II. Point.

Consider that the holy Trinitie doth, not onely, ſee all the good and bad we doe, but he euen workes in vs all the good we doe. *All our workes thou haſt wroughtin vs.* Saith the Prophete Iſay. But one God who worketh all in all men, S. Paule. All naturall thinges, by his comon concourſe. All ſupernaturall thinges, by the aſſiſtance of his grace. He it is who *doth that in vs which is pleaſing in his ſight: from him our good thoughtes; our will and performance; and all our ſufficiencie.*

Affection. What reſts then, ô my ſoule

but as we acknowledge that we haue all thinges from him, by him, and in him: so that we run to him with humble thankes for all we haue receiued, and humble sutes for all we yet want, saying with S. Augustine: *I sing this hymne of glorie to thee, Holy, Holy, Holy, I inuoke thee, ô B. Trinitie, beseeching thee to come into me, and make me worthy to be the Temple of thy glorie. I begge of the Father by the Sonne; I begge of the Sonne by the Father; I begge of the holy Ghost by the Father and the Sonne, that all vice may be farre remoued from me, and all vertue wrought in me.*

THE VI. MEDITATION.

That the B. Trinitie is all in all.

I. Point.

CONSIDER yet further that the B. Trinitie doth not onely worke all, but is euen all in all. According to that of s. Paule, *that God may be all in all.* He is wisdome in Salomon, goodnesse in Dauid, patience in Iob, faith in Peter, zeale in Paule, Virginitie in Iohn, and all the rest of the vertues and blessings in the rest: life, saluation, vertue, glorie, honour,

peace, the beginning and end of all good thinges, and the full facietie and accomplishment of all our desires; so that the soule that possesseth him, desires nothing but him, and in him, and for him, whom he confesses *to be all in all.*

Affection. O eternall veritie, and true charitie, and deare eternitie, *who art all in all*, grant me grace truly to esteeme my selfe, such as I am; nothing at all without thee: and that in thee, comforting, I can doe all thinges. Our hope, our saluation, our honour, ô Blessed Trinitie! we inuoke thee, we prayse thee, we adore thee, ô Blessed Trinitie! Too greedie he is, whom sufficiencie, whom abundance whom all in all sufficeth not. Thou life, thou light, thou honour, thou glorie; thou plentie, thou peace, thou begining thou end, thou facietie, thou all in all, ô Blessed Trinitie! Grant that all my thoughtes words, and workes, may be done to thy glorie, and that I may be made all to all to gayne all.

II. POINT.

CONSIDERATION. But what is yet that inacceſſible beeing, *which is whois?* who is euery where? who ſees all? whō workes all who is all in all: What is he? He is immenſe, and therfor cannot be meaſured. He is eternall, and therfor cannnot be reached to. He is infinite, and therfor cannot be comprehended. But yet what is he? He is an Abiſſe of goodneſſe; by which all that is good, is good: an Ocean of beautie, by which all is faire, that is faire. He is not wiſe onely, but wiſdome it ſelfe, nor mercifull onely; but mercy it ſelfe, nor holy and iuſt alone, but ſanctitie and iuſtice it ſelfe. Goodneſſe beautie, wiſdome, mercy, ſanctitie, iuſtice, not being diuers qualities in him, one ſole, ſimple, pure, true God, Father, Sonne, and holy Ghoſt.

Affection. Dilate thy ſelfe, my ſoule, and with a greedie and inflamed deſire breath after and ſtriue to comprehend that, which neither eye hath ſeene, nor eare hath heard, nor hath entred into the hart of man. Howeuer he cannot be comprehended as he is, nor be worthily expreſſed in words, or be conceiued in myn-

de: yet he can be desired, he can be ardently coueted, he can be sighed, and sobbed after. He, all whole, so great, so immense, so infinite, so incomprehensible as he is, can be inioyed for an endlesse eternitie: and euen in tyme too (ô excessiue happinesse of a Christian hart!) he may be loued, praysed, adored, glorified, by vs poore wretches. All glorie, then, all prayse, all strength, all power all magnificence, all beatitude, all mercy be ascribed to God the Father, and the Sonne and the holy Ghost for euer and euer. Amen.

MEDITATIONS VPON THE BLESSED SACRAMENT.

An introduction to ſeruent and frequent communicating, and motiues to the ſame.

I. MEDITATION.

I. POINT.

CONSIDER that wheras it is impoſſible that any worke ſhould be well done, vnleſſe we firſt well conceiue and poſſeſſe what we are going about, we ought to know that in receiuing the B. Sacrament, we goe aboute the greateſt worke that man or Angell is capable of, ſince we we goe to pay to God the worshippe of *Latria* which is properly due to himſelfe alone. To receiue him into the narrow cottage of our hart, whom the higheſt heauens cannot comprehend. To eate the bread of Angells, the body of the ſon of God. This is the qualitie of the bleſſed worke we ayme at.

Affection. Be wiſe then, my ſoule, and wiſely diſcerning what thou goeſt about, ſtriue to imploy thy beſt, and euen outmoſt endeuours, vpon the beſt of workes. Be iuſt withall, and proue not a ſlow Creditour in paying what thou oweſt. This God thou receiueſt, is the Lord of life and death; and both are iuſtly due to him. He giues himſelfe all wholy to thee giue thy ſelfe wholy backe to him. Man is but a ſparing exchange for a God. If thy hart be alreadie farre too ſtraight to receiue him whom the heauens cannot conteyne, let not the world, at leaſt, poſſeſſe any part of it, and make it yet more narrow, leſſe capable. Striue to haue the hart of an Angell, ſince thou eateſt their foode, yea a God like hart indeed, ſince the ſon of a God is made thy foode.

THE FIRST MOTIVE.

Gods proper worshippe.

II. Point.

Consider that as this Sacrament and Sacrifice, is the onely proper worshippe due to God: ſo haue we noe other meanes to worshippe him according

to his infinite dignitie, but this Sacrament and Sacrifice, wherin God the Sonne (a person equall to him) is offered to God the Father. But the desire of our hart is to serue God in the best manner we can, therfor we must needs frequently desire this Sacrament and Sacrifice.

Affection. My soule, my soule, lets not complement God with fictions, and Sacryfice him with a lye. If the desire of thy hart be indeede to serue him in the best manner we are able, and to pay him the proper worshippe due vnto him, thou hast in this Blessed Sacrament mett with the meanes to performe it. What thou hast not of thyne owne he lends thee of his. Hauing riches enough offered thee by him that became poore to inrich thee, proue not slow in paying what thou owest. If without him we confesse we cannot, let vs not fayle to concurre with his blessings to the perfomance of our dutie. *And make resolutions accordingly.*

THE

THE II. MEDITATION.

THE SECOND MOTIVE

Loue of vnion with God.

I. POINT.

IF we be the true children of Christ, we desire truly and indeede to be true Christians, and truly to loue Christ. But loue leades to neerenesse, familiaritie, and vnion with the thing beloued, therfor must we desire vnion. Nor is there a more neere and deare vnion, then to lodge him in our harte, which is done by receiuing this Blessed Sacrament, we must needes then earnestly desire often to receiue this Blessed Sacrament.

Affection. In vaine, my soule, doe we vsurpe the name of Father, if we haue not the hart of children. In vaine pretend we to be Christians, if we loue not Christ. And falsely doe we seeme to haue or desire his loue, whose companie we flye, whose familiaritie we seeke not: this our owne conscience and experience, assures vs is true in all we loue, saue him whom we should most of all loue. For hauing alwayes the meanes at hand, of a most neere

and deare, and bleſſe-full, and glorious vnion: if by coldneſſe, neglect, or careleſſeneſſe, we make noe vſe of it, what doe we but declare to the world that we haue not indeede the hartes of children; we haue not the Loue of Chriſtians; w remayne in a lukewarme condition, which God hates, and reiects.

THE THIRD MOTIVE.

Gratitude.

II. POINT.

CONSIDER that if we be truly gratefull for the innumerably many, and great benefits which we haue continually receiued, and dayly doe receiue, and expect ſtill to receiue from the hand of god, we truly deſire ſome fitt meanes to shew our gratitude: nor can we find any more worthy, more acceptable, more effectuall then to fall vpon the Pſalmiſts concluſion, when he was in the *ſame care*: *I will receiue*, ſaith he, *the cupp of my Sauiour*. That is, I will offerre vp Chriſt to his heauenly Father. I muſt be carefull then, frequently, to communicate.

Affection. Ah, my ſoule, how long shall

we remayne heauie harted? how long shall we putt vniuſt rates vpon thinges, and waigh benefits in deceiptfull ballances? Are we not kindly ſenſible enough of the ſmale fauours which we receiue from mē, and doe we not find our ſelues more then ſufficiently liuely in point of requitall? is it God alone, who made the hart, that can find noe fauour with it? Muſt toyes from the hand of man be eſteemed, and extolled; and muſt innumerable benefits from the hand of God, be ſtill vnderualued, fall to the ground, or be receiued as duties? muſt we ſteale tyme from tyme to gratifie the one, and let tyme ſlide idlely by, lent to complie with the other? could we pretend the want of abilitie, our excuſe were currant before men (though as to God there can neuer be want, where the hartes deſires are admitted for payment) but while we haue the moſt eaſie, moſt acceptable, moſt effectuall meanes, and yet not make vſe of it, make we not our ingratitude to God, euident to all men?

THE III. MEDITATION.

THE FOVRTH MOTIVE

Our heauenly Fathers inuitations.

I. POINT.

CONSIDER that if we haue the true harts of children we can neuer turne a deafe eare to a louing fathers inuitations (eſpecially where they come home to our owne aduantages) but our heauenly father earneſtly inuites vs; ſome tymes by promiſes of comfort: *come vnto me all you that are oppreſſed and I will refreshe you*: ſome tymes intices by hopes of life euerlaſting: *he that eates my flesh*, &c. *shall liue for euer.* And ſometymes he incites by preſſing neceſſitie: *vnleſſe you eate the flesh of the ſonne of man* &c. *you shall not haue life in you.* We muſt needs then be carefull to communicate frequently.

Affection. Our hartes ake, we are not able to diſſemble the ſenſe of our continuall anxietie, nor yet can we preuayle with our ſelues, to haue recourſe to the milde Lambe who promiſes ſolace. Our life runs dayly into decay, we languish

and dye, nor yet can we reſolue to run to the foode which giues ſure hopes of life euerlaſting. We ſee our neceſſitie, and cannot find in our hartes to fixe vpon the remedie. To witt we are ſelfe murtherers, we haue not indeede hartes of children, we are deafe to his inuitations and cryes, and to our owne aduantages and repoſe. Alas what a miſerable ſenſeleſſenes is this? ſolace, life, libertie, God himſelfe is preſented. And yet wearied, dying, inthraled man, lookes vpon that vnſpeakable benefite, as a thing oblidging to loſſe!

THE FIFT MOTIVE.

The Saintes example.

I. POINT.

CONSIDER that if our abſolute aymes and deſires be to liue in euerlaſting ioyes with the Saintes of God in heauen, it were but fitting that we should begin now in earth to honour them, to reioyce them, and to ioy with them; but that can neuer be done more highly, more dearely, more ioyfully, more acceptably, or more honorably, then by offering this Sacrament to God in their honour: with

care and feruour therfor let vs frequently receiue this Sacrament.

Affection. Ah my soule, is it placed in our power, by a graciousnesse which the heauens could neuer haue conceiued, to reioyce and make glad the verie Saintes in heauen, and yet can our coldnesse refuse them this comfort and honour, whose prayers we dayly begge? certes we may well conclude that they are blotted out of our Callender, and are as deade to vs, as we to our owne vtilitie. We desire to liue with them in eternall ioyes, and yet hauing the most acceptable, and honorable meanes in our hands, we can haue hartes to deney them temporall obseruances may we not iustly feare that we may find them but cold intercessours for vs, to whose accidentall glorie we might so easily, and yet doe so coldly, contribute?

THE IV. MEDITATION.

The ſixt Motiue.

Our imperfections and miſerie.

I. POINT.

CONSIDER that what is ſaid by S. Iames, as it is moſt true: ſo we all moſt willingly acknowledge it: to witt that *we all offend in many thinges*; and our negligences, imperfections, and omiſſions can ſcarcely be numbred. But we are not, by Gods grace fallen in loue with our ſinnes, and imperfections: or reſolue to liue in them; but truly deſire and labour to be freed from them: nor is there any thing ſo powerfull to expiate crymes, as this Sacrament and Sacryfice, of which the Councell of Trent affirmes: that our Lord being appeaſed therby, grantes grace and the gift of pennance; *and pardons euen huge crymes and ſinnes.* To this therfor ought we to haue an humble confident, and frequent recourſe.

Affection. O my ſoule, my ſoule, were our caſe, that of ſome of our poore perſequuted parentes and friends, whoſe for-

tunes, libertie, and life run hazard to be loſt for a communion, what excuſes would not our negligence find? But to ſlipp ouer the occaſions of ſo great and neceſſarie a good to our ſelues, where the performance is lyable to noe loſſe, yea is ledd on with ſo much facilitie, and called vpon by God, and man, and laudable cuſtome, what reply can be made to this? We grant we neede to be purged: we find grace not too ſtrong in vs: we acknowledge the ſoueraigne vertue of the remedie preſented And yet muſt cold *cras craſes*. Be ſtill taken for payment? Ah my ſoule! Is a longer lying ſicke likely ſooner to cure the deſeaſe? Lets not deceiue our ſelues, we doe not indeed ſo much deſire our cure, as loue our languishment.

THE SEAVENTH MOTIVE.

True Conſolation.

II. POINT.

CONSIDER that we all find that this worldly pilgrimage of ours, is longe and teadious. That ſuch as are ſubiect to ſinne, find th̄ſelues wearied, and worne out in the paynefull wayes of iniquitie. That

ſuch as are louers of vertue, and ſtriue to approch neereſt to God, are not exempt from temptations; nay the tribulations of the iuſt are many: though the Spirit be prompt, yet the body is infirme, and doth waigh downe the ſoule, and they are forced to crye out mournefully with S. Paule whowill deliuer vs from this mortall body. We all then both deſire, and neede conſolation: and in this Sacrament we confeſſe we may receiue *the God of all conſolation*. Ought we not then ioyfully, and frequently haue recourſe to him therin?

Affection. Lets ſtill, my ſoule, ſeeke what we ſeeke; but lets not ſeeke it where we ſeeke it. True and permanent conſolations are not found, beleeue it my ſoule, they are not found, ſaue in God alone; *that father of mercyes, and God of all conſolation, who comforts vs in all our tribulations.* Nor can we euer find God more happily, or more comfortably, then when we receiue him really, and truly poſſeſſe him. Heauen poſſeſſes him not more truly, where he is the eternall ioy and beatitude of all the Bleſſed By how much more, then, my troubles and temptations are multiplyed, by ſo much more will I run to that ſourſe of ſo-

lace, that fountaine of grace, as the wearied Hart to the fountaines of fresh water.

That we ought to receiue the B. Sacrament with reuerence, feare, and Loue, as the beſt diſpoſitions.

THE V. MEDITATION.

The I. Motiue.

Of reuerence, and feare, &c.

I. POINT.

CONSIDER the greatneſſe of his Maieſtie whom we are to receiue, whoſe eſſence or beeing is ineffable. It cannot be expreſſed by any definition becauſe it tranſcends or outſtripps all thinges. He's *a bottomeleſſe ſea, and none is able to ſound it*, ſaith Salomon: *His iudgements are incomprehenſible: his wayes not to be found out*, ſaith S. Paule, *He's higher then the Heauens, and what will you doe? deeper then Hell, and how ſhould you know him*, ſaith Iob. And yet he is that, then which nothing is either greater, or better concludes S. Auguſtine, with all the world.

Affection. If the bleſſing I am about to

receiue, from thy bountifull liberalitie; ô Lord, be ſo exceſſiue greate that workes cannot reach it, that words cannot ſpeake it, that thoughtes cannot comprehend it, or euen arriue to it. If ſight, taſte, and touche be all deceiued in it, and bring in euidence of bread onely, what reſts but infallible faith which comes into our ayde, aſſuring that it is God indeede which we receiue, who is ſo the greateſt that he is immenſitie it ſelfe, and ſo the beſt that he is goodneſſe it ſelfe, a vaſte Ocean which can neuer be founded, and ſo leaues vs (as it were) in that bleſſefully vnſatisfactorie ſatisfaction, that a Chriſtian hart is capable of more happines, then it hath capacitie to comprehend. Prone layd then in our owne incapacitie, and miſerie, let vs feare, reuerence, and loue that immenſe Maieſtie, which we haue the happines to receiue into our breaſtes, but haue not power to comprehend it.

THE II. MOTIVE.

Of feare, &c.

II. POINT.

CONSIDER yet the greatneſſe of his Maieſtie, by the words, and comportments of the Saintes, and Angells, who ſee and know him. For it is euen he, whom that greateſt among the ſonns of women feared to touche. It is he, whom the Prince of the Apoſtles, through feare put away from him, ſaying: *Goe from me*, ô Lord, *for I am but a ſinfull man.* It is he, in whoſe preſence the pillers of heauen quake, the Dominations adore, and the powers tremble: and in his ſight the Cherubins and Seraphins fall downe and hide their faces.

Affection. And yet, my ſoule, it is to this Maieſtie, ſo venerated, ſo dreaded, ſo adored, by the moſt holy among men by the greateſt among the Apoſtles, by the burning Cherubins and Seraphins of the heauenly Court, that thou aduenturest to approch. Yea it is this Maieſtie, that graciouſly inuites himſelfe, and reſolues to enter and remayne vnder this litle poore, Zacheus his roofe. What are we to doe then, but without delay, with Za-

cheus to ſtoope downe from our high thoughtes; to looke vpon our ſmale ſtature, our noe abilitie, our nothing, worthy to appeare in his ſight; and fourth-with to laye the doores of our hart wide open, and leaue him at the leaſt in the free and abſolute poſſeſſion of that nothing of ours, whoſe cuſtome it is, out of nothing, to worke great thinges. Finally lets for him, and in him, giue halfe the riches of our harts (to wit loue) to our poore neighbour, and if hitherto we haue defrauded him of that due debt, lets reſtore, by louing him hereafter fouretymes as much.

THE VI. MEDITATION.

The III. Motiue.

Of reuerence, &c.

I. POINT.

CONSIDER with what veneration and dread we are to approch to the Bleſſed Sacrament by reaſon of the great nobilitie and dignitie therof, as being ſuperlatiuely moſt excellent in all reſpects. Since it conteynes whole Chr. in his three ſubſtances. His ſacred flesh; his reaſona-

ble ſoule; his bleſſed diuinitie. The firſt (as being conceiued of pureſt Virginall bloud, by the worke of the holy ghoſt, and being hypoſtatically vnited to the diuinitie) doth farre exceede all corporeall ſubſtances. The ſecond, as inioying the plenitude of all vertue and wiſdome, exceedingly paſſes all ſpirituall creatures. The third, as being God, infinitly outſtripps all thinges that either are, or can euen be imagined.

Affection. O my poore ſoule, ſtand amaſed at this, with reuerence, feare, and loue! Thou art indeede going to receiue into thy narrow, and impure hart, that pure, ſweet, immaculate, innocent, Virginall body, which none but a pure Virgine was worthy to conceiue. That heauenly ſoule *in which dwelleth all the fulneſſe of the Godhoode corporally* that is, by the vnion of the Deitie to the verie ſubſtance of that ſoule, and that body, wherby they become, not figuratiuely, but really and in verie deede God, man, a humanized God, a deifyed man. *Sed quomodo fiet iſtud?* *how should this be done?* By what care, by what coſt, by what abilities of ours? Alas, my ſoule, by noe other meanes, then by the vertue

of the higheſt; by the aſſiſtance of the holy Ghoſt, who wrought thoſe heauenly wonders, in the Virgines wombe.

THE FOVRTH MOTIVE.

Of reuerence &c. Our owne powertie and nothing.

II. POINT.

CONSIDER that if this bleſſed Sacrament ought to be receiued with ſo much reuerence and dread, in reſpect of the greatneſſe and Maieſtie of the giuer, and the excellencie of the gift; how much more ought the ſame to be done, if we looke well into the indignitie of the receiuer. It is not an Angell, a Cherubin or Seraphin, who is ſorted out for this great worke; not now an vnſpotted Virgine replenished with grace, but euen a poore man borne of a woman, replenished with all the infirmities and miſeries imaginable.

Affection. Ah, how iuſt occaſion haue we vpon this admirable and ſingular graciouſneſſe, to crye out, loſt as it were in admiration, with humble S. Francis. O

Lord who art thou, and who am I? Thou art infinite Maieſtie: I exceſſe of miſerie. Thou puritie and ſanctitie it ſelfe: I impuritie, corruption, and rottenneſſe. Thou my God and all thinges: I the clay which thou framedſt, the ſlaue which didſt redeeme, *and compared to thee, euen a meere nothing.*

THE VII. MEDITATION.

The 5. Motiue.

Of reuerence &c.

I. POINT.

CONSIDER that if my naturall pouertie and miſerie (which are punishments, that the infection of anothers ſinne conueyed vpon me) adminiſter ſo iuſt occaſion, of humiliation, feare, and reuerence, in the approche to the dreadfull Maieſtie, which I am to receiue: what a huge waight of apprehenſion, and confuſion, muſt not my owne voluntarie, and ordinarie ſinnes needs loade vpon me? HERE we neede to vſe noe amplification, nor exaggeration. Let euery one looke into

into the booke of his owne conſcience and reade, and with the whole humilitie of his hart ſay. *Peccauimus, iniquè egimus*, &c.

Affection. O dread Maieſtie, thou haſt the criminall; not denying, not excuſing, not extenuating, but humbly confeſſing at thy feete. I, Lord, we haue ſinned, we haue done vniuſtly, we haue committed iniquitie. And we euen dayly ſinne, if not in deedes, in words; if not in words, at leaſt in thoughtes. But what ſhall we ſay or doe to thee, ô thou keeper of men? whither alas! can we ſafely fly from thee but to thee, where thy verie ſelfe art made a propitiatorie Sacryfice for ſinne? I know, and ingenuouſly confeſſe, *quod non ſum dignus, ſed amo*, I am not worthy, but I doe, or hartily deſire, to loue. *Non ſum ignarus, ſed amo*, I am not ignorant of thy worth, and myne owne indignitie, but I loue. It is not preſumption then, deare and dread Lord, that leades me, but loue. Nor can euen that be accomplished in me by myne owne endeuours, but by thy grace, and where ſhould I ſeeke, or hope to find it, but in thy verie ſelfe the fountaine of all grace? *Reſolution with all the feare, reuerence, and loue then my hart is capable of, I humbly approche vnto thee* &c.

THE VI. MOTIVE.

Of Reuerence, &c.

II. POINT.

CONSIDER, that if the indignitie of the receiuer, compared to the Maieſtie of the perſon receiued, ought to ſtrike vs with reuerence and feare &c. So ought it noe leſſe to adde to our care and diligence, in making the preparation. Were a King to entertayne a King, the equalitie of their perſons, might iuſtly abbate part of the care, becauſe his ordinarie magnificence, leades neere to what is due: nay were it ſome great Lord or Courtier that were to receiue a King, he were at leaſt no ſtranger to regall ſtate: but when the King daynes to diuert to the cottage of ſome poore ſwayne, alas how he is loſt, hauing neither equalitie, nor qualitie, nor skill, nor riches to beare him out. And yet, the pooreſt clowne is equall to the greateſt King, in qualitie of man, a reaſonable creature, wheras betweene God and man there is no proportion at all.

Affection. What could he then doe, and

what can we doe, my ſoule, but in contemplation of Gods admirable Maieſtie, and our owne vnſpeakle miſerie, with an humblely confident confuſion, crye out with the Centurion, that we are poore, miſerable, vnworthy creatures; farre, farre vnfitt to receiue ſuch Maieſtie vnder our poore roofe, vnleſſe by his powerfull word (by which he made heauen, and Earth, and all the prouiſions compriſed therin) he giue himſelfe the welcome, pronouncing a bliſſing of peace to the poore, ruinous, diſorderly houſe of our hart, ſaying: *pax huic domui*, that ſo the people of our familie, our paſſions, being quieted, and putt in a high ſilence, our poore harts may ſing, a thouſand good wishes to him, and call all the creatures (knowing their owne pouertie and incapacitie at home) to ioyne with them to ringe a full peale of prayſes to his glorious name for euer.

THE VIII. MEDITATION

What Preparation we are to vſe.

I. POINT.

CONSIDER that one of the beſt parts of our preparation, is to know and putt downe for certaine, that of our ſelues, we are not able worthily to prepare our ſelues. Nothing but fire is able perfectly to diſpoſe woode to receaue the forme of fire. Nor is there any thing but God, can diſpoſe man worthily to receaue God. What euer is good in our hart is his gift, as well as the hart it ſelfe. It can indeede wish well, and moue towards God, but it is from him, and by him, and in him. Thou muſt then, ô God, preuent, diſpoſe, purifie, beautifie, worke all in vs; becauſe thou doſt loue vs; and thou doſt loue vs, becauſe thou haſt loued vs from all eternitie.

Affection. What haue we then to doe, deare Sauiour, when we are to receaue thee, but to run out before vnto thee, by an humble acknowledgement of our owne inſufficiencie, and with frequent and fer-

uent prayers to begge of thy goodnes to inable vs. How this great worke is to be performed we truly know not, yet this we know, that if the holy Ghoſt deſcend vpon vs, and the vertue of the higheſt ouershade vs, our harts will be made an agreable habitacle to thy Maieſtie. Cleanſe vs then ô Lord, and we ſhall be cleane, and pure, as thou commandeſt, but *giue ô Lord what thou commandeſt, and command what thou wilt.*

II. Point.

Consider, that though none but God can diſpoſe man worthily to receaue God, yet will not God worke without our conſent and cooperation; to witt he diſpoſeth euery thinge ſweetly, according, to the nature of things; he will not therfore force mans free will, nor worke without it, but will haue it to run with him following that. *Doe thou draw me and we (both) will run.* And that of S. Aug. *Vnleſſe thou wert an operator or woker, God would not be a cooperator. Hence it is ſaid, conuert yourſel ues to me, and I will turne tow ards you. Dra w neere to God, and he will draw neere to you.* In vaine doe we hope any thing ſhall be done, vnleſſe we contribute our owne

endeuours to Gods preuenting and cooperating grace, which yet runs before all or endeuours, *the will being prepared by our Lord.*

Affection. O great God, ſith it is thy bleſſed will to admitt vs as Coadiutours, to vſe S. Paules expreſſion, in this great worke, while thou needſt not ours, or any helpe to performe all that thou wilt in heauen and earth. I reſolue by the aſſiſtance of thy grace to omitt nothing which my pouertie may be able to performe. I will firſt labour to remoue what might be noyſome, by ouercoming, ſuch and ſuch imperfections, to which I find my ſelfe more inclyned: and then, I will ſtriue to adorne my ſoule with the vertues which I know to be moſt agreeable in thy ſight: confeſſing ingenuouſly, *that hauing done all we can, we are but poore and vnprofitable Seruants.*

THE IX. MEDITATION.

The beſt preparation, a good life.

I. POINT.

CONSIDER, that properly ſpeaking, what is to be done on our parte, is, punctually to complie with our dutie

And what is the dutie of a Chriſtian, but to liue Chriſtianly? that is, to imitate him, whom we worshippe, Ieſus Chriſt: to endeuour continually to expreſſe his life in ours, according to euery ones ſtate and meaſure: dayly to meditate his holy law of loue, and faithfully to keepe his commandements. To ſuch he willingly comes with ſuch he takes vp his Manſion.

Affection. To haue the ſingular happineſſe to feede of Chriſt, my ſoule, we muſt by all reaſon follow Chriſt. To liue of Chriſt, we muſt liue in Chriſt, and according to Chriſt; we muſt leade the life of Chriſt. A life full of affabilitie, mildneſſe, ſimplicitie humility, and charitie to our heauenly Father, and all our Chriſtian brethren; eſpecially thoſe, who by one and the ſame holy profeſſion, are lincked togeither in vnion of hartes and deſignes. It is not the ſolicitous and frightfull diſcuſſion of our hartes (fuller of feare then loue) one halfe houre before the tyme, that will proue the beſt preparation to receiue ſo great a Maieſtie (Heare S. Auguſtine. *He that is not worthy dayly to receiue, will not be worthy a yeare hence*) But a conſtant practiſe of vertue all the weeke long,

and a perſeuerant reſolution to ſubdue our vicious inclinations, and neuer to deſiſte till we haue prepared in our hartes *a place for our deare Lord a cleane tabernacle for the God of Iacob.*

The neceſſarie preparation. The ſtate of grace.

II. Point.

Consider that the immediate, and abſolutely neceſſarie preparation, is (if we will not turne our ſouueraigne foode into poyſon, and eate our owne damnation) to be in the ſtate of grace: that is, that our conſciences are neither certainly guiltie of mortall ſinne, nor reaſonably doubtfull of the ſame, nor that we liue in the neereſt or abſolute occaſions therof. To which we muſt adde (if we haue the hartes of true Chriſtians; if great aduancement in vertue be our ayme, if we deſire not onely to haue life, but to haue it more abundantly) the freeing of our ſelues of the ſantomes and fumes of mortall ſinne; affection to veniall ſinne, with our beſt endeuours to procure in our hartes a hunger and thirſt of this ſacred foode. For *this bread*, ſaith S. Auguſtine, *requires hunger in the interiour man.*

Affection. Alas, my ſoule, if we should euer haue bene, or should be, ſo vnhappie, as to dare to approche this dreadfull table, wanting the firſt, we should but induſtriouſly labour more deſparatly to looſe our ſelues; and, for want of that wedding garment, *to be caſt out into vtter darkneſſe.* A pittifull ſpectacle to God and Angells, to ſee death drunke out of the fountaine of life. To ſee poyſon drawen out of that ſweeter then honie combe. And by wanting the ſecond, howeuer we remayne a liue, we doe but languish. Our ſparing ſowing, can but hope for a poore croppe. The heauenly operation is too much ſtratened in ſuch narrow hartes. God is not delighted, where he finds ſo little delight. Is it poſſible, my ſoule, that where we meete with ſo *good meaſure, and preſſed downe and shaken together, and running ouer,* we should ſo ſparingly meaſure backe againe That where God giues himſelfe wholy, man should render himſelfe by halfes?

THE X. MEDITATION.

Not Solicitude, but loue diſpoſeth, &c.

I. POINT.

CONSIDER, and putt downe for certaine; that vſe we what care we will; what ſolicitous examination, and ſqueeſing of cõſcience we can poſſibly imploye, yet ſhall we neuer appeare agreeable in our heauenly ſpouſes ſight, neuer be gratefull to the God of vertues, vnleſſe we come adorned with his vertues, eſpecially thoſe which heſent vs from heauen, to witt faith, hope, and Charitie. Heare S. Benard *how much ſoeuer you purge your ſelues; how much ſoeuer you torture and torment your ſelues; the God of Vertues will not come Vnto you, Vnleſſe you be adorned with the Vertues.*

Affection. It is not by force of armes, my ſoule, by frightes and immoderate feares, that this Bleſſed Gueſt ought to be receiued. But firme Faith alone (which with Zacheus clymes vp a loft, ouer lookes all viſible thinges, and fixes vpon inuiſible thinges) can find him out. HOPE confidently opens the dores: and charitie giues

him a gracefull entertaynement; louingly imbraces him, and deliciously feastes with him, and on him. And humbly and chastly dares enterchange sacred kisses with hym. Nothing but sweet words, as, my beloued is myne, and I am his, is heard. Lets thus my soule, find out, receiue, and entertayne our deare spouse.

2. *Point.* Consider that faith, hope, and charitie, can neuer be more profitably, and agreeably imployed, to the making vp of a perfectly good preparation, then vpō the death and passion of our deare Sauiour, who left vs himselfe in this Blessed Sacrament for a speciall memorie therof. saint Bernard giues vs this assurance. *With such ornaments as these, is our heauenly Spouse delighted, & gladly enters he into the Bride chamber of the harte, where he finds the ensignes of his Passion; his Crosse, crowne, and lance, diligently reflected vpon, and made familiar.*

Affection. Yes my soule; for what can he more desire in vs; then that for which he so louingly left himselfe with vs to the end of the world? where could euer faith be more meritoriously exercised, then vpon a God dying for, his sinfull people, where humane reason found nothing but a man

ignominiouſly dying? Where could hope more firmely ancor, then where it mett with ſuch exceſſe of mercy? Where could charitie ſo delightfully ſolace it ſelfe, as in the continuall memorie of a God dying for loue? Let our thoughtes then, ô my ſoule, be wholy taken vp in the memorie of *Ieſus-Chriſt, and him crucified.*

THE INSTITVTION OF the B. Sacrament.

THE XI. MEDITATION.

Of the truth of the reall preſence.

And while they ſupped Ieſus tooke bread, and Bleſſed and broke, and gaue to his Diſciples and ſaid: take and eate, this is my body &c. Matt. 26. Mar. 14. Luc. 22. And S. Paule. 1. Cor. 11. ſaith. I receaued from our Lord what I deliuerd vnto you: becauſe our Lord Ieſus the night in which he was deliuered, toke bread: and giuing thankes broke and ſaid: take and eate this is my body which shall be deliuered for you: doe this in remembrance of me.

I. Point.

CONSIDER that ether theſe teſtimonies doe manifeſtly and infallibly conclude the truth of the realitie of our Sauiours preſence in the conſecrated hoſte, or els we can neuer expect any certaine truth out of holy Scripture: Nothing is more vnanimouſly deliuered in all Scrip

ture. *This is my body* ſaith S. Mathew: *This is my body*, ſaith S. Marke. *This is my body*, ſaith Saint Luke. *This is my body*, concluds ſaint Paule. Noe words can be deuiſed, either shorter, or clearer, to expreſſe the ſame truth. The nature of the buſines exacted clearenes; for he gaue vs an example of what we were to doe, in imitation and memorie of him; and againe it was a laſt will (and that ſome few houres onely before he knew he was to dye for vs) wherin all men ſtriue to expreſſe themſelues clearely, and ſincerely, without all varnish, trope, figure, equiuocation, or mentall reſeruation, as far as may be.

Affection. O God how thou haſt cloſely beſieged, as it were, and left no paſſage to euaſion! forcing, in a manner, this Confeſſion from us, that vpon this truth, thy teſtimonies are too too credible: for is it credible, that 3. Euangeliſts, and the great Apoſtle of the Gentiles, would vnanimouſly conſpire, to miſleade all their poſteritie? Or can it be imagined, that Truth would ſtriue to deceaue vs, by leauing vs affirmatiues to be vnderſtood for negatiues, in a matter of practiſe? would a tender Father teach his rude and ignorant chil-

dren, by his bodie, to vnderſtand not his bodie? to witt, bread? Would the goodneſſe and wiſedome of heauen, in his verie laſte words, haue left to his deare Spouſe the Church, an ineuitable occaſion of error, aud perpetuall Idolatrie, euer ſince? Farre is it from a Chriſtian vnderſtanding, and farr be it euer from the hartes of thy ſeruants, whom thou feedeſt with thy *flesh, which is truly meate*, and with thy *blood which is truly drink*e. We deuoutly adore thee, ô hidden Deitie, who art truly and really vnder the formes of bread and wine. Let's rather dye then denye, depart from, or entertaine the leaſt doubt, of this certaine Truth.

Of the tyme of the inſtitution.

2. *Point.* Conſider that our Sauiour inſtituted this Sacrament of loue, in a tyme where moſt loue and tendernes vſeth to be expreſſed: to witt, at his laſt ſupper with his Apoſtles, as the laſt memorie of a dying man: as a pledge of his loue, which he deſired to imprint deepely in their harts. And this too expreſſed in words full of loue. *Deſiderio deſideraui* I haue earneſtly deſired to eate this *Paſcall or paſſe-ouer* with you, before I ſuffer. To witt, the preſent

apprehenſion of his paynefull death, is not able to allay the preſſings of his tender loue, of which he will euen leaue himſelfe a pledge.

Affection. Sweete Sauiour Ieſu! to what higth doth thy Charitie burne. Was it not enough for that deare Lord of ours, to haue inſtituted this Sacrament of loue, wherein loue left God to man for his food, vnleſſe ſtill more and more to commend the ſame loue vnto vs, he had performed it in a circuſtmance of moſt loue and tenderneſſe, euen iuſt when he was readie to goe out, to ſigne (with his pretious blood, ſpilt for our loue (the *deed of gif* of his bodie & blood; left for our food? And that too, acompaigned with deareſt expreſſions loue could inuent. *I haue exceeding earneſtly deſired to eate this Paſſe all with you, before my departure.* And wilt not thou then ô my ſoul, feruently approch to this Sacrament, deſiring it with all the deſires of thy hart, not receiuing it with coldeneſſe, and out of cuſtome? &c.

OF THE CAVSES OF THE Institution of the B Sacrament.

THE XII. MEDITATION.

The 1. Cause to leaue a Sacryfice, Gods worshippe.

CONSIDER that Christ did institue this Blessed Sacrament and Sacryfice, that the holy Church his spouse, might be alwayes prouided of a meanes to offer to god the higheſt worshipe imaginable, yea euen condigne and proportionable to his owne infinite dignitie, while a victime of an infinite value is offered to him, to witt Christ, God and man? and there-for equall to himselfe; as worthy, as good, as great as himselfe, so that nothing ether greater or better, can ether be payd, owen, or exacted? nay euen be wished for, or imagined, by the wisdome of heauen it selfe.

Affection. O great dignation! ô infinite loue and bountie of God to man! Man was not furnished with any thing worthy of God: all the worshipe he could exhibite,

as proceeding from a pure and poore creature, was base and vile, and bore noe proportion to the great Creatour. What doth he then doe, but bestowe a sone; and that sone, himselfe vpon vs in this Sacred Mysterie: himselfe; not whit inferiour to his heauenly father; and by that meanes inables vs to make an offering of equall worshipe, and to pay more then we could euen contract. O too too rich and happie Christians, if we would know and consider our owne worth and happines!

The second Cause. To leaue Vs a Legacie of Loue.

II. POINT.

CONSIDER that the second cause of the Institution of this B. Sacrament, was to testifie the greatnes of his loue to his faithfull, according to that of S. Iohn *Iesus knowing that his houre approched, that he was to departe out of this world to his heauenly father, wheras he loued his who were in the world, he loued them to the end.* Wherby, as in his incarnation he vnited our flesh to his diuinitie by an hypostaticall vnion, so

doth he in the Euchariſte, vnite the ſame to the ſaid diuinitie Sacramentally, and doth as it were incorporate it, and render it diuine.

Affection. O my euer deareſt Rabboni! what a huge fire of loue thon laieſt to my hart! Ah my poore ſoule; muſt we not needes acknowledge that a deadly colde hath benummed thee, if the blood of a God dyeing cannot recouer heate and life into thee? He loued thee in the beginning, he loued thee before the beginning, he loued thee firſt, he loued thee moſt, he loued thee to the end, yea after the end, ſith he applies the blood he powred out for thee, daily to thy hart. And to what end all this powerfull preſſing, but to gaine thy hart to loue?

THE XIII. MEDITATION.

The third Cauſe. That he might remayne with vs.

I. POINT.

CONSIDER that the third cauſe of the inſtitution of the Bleſſed Sacrament was, that ſo he might leaue himſelfe to vs, and be alwayes preſent with vs, that

we might familiarly conuerſe and cofert with him; conſult him in all our doubts, haue recourſe to him in all our difficulties, preſſures, temptations and tribulations; making good in effect that of the Prouerbs My delights are to be with the ſons of men S. Fran. It is a great miſerie, and a lamentable infirmitie, that hauing him ſo preſent, we yet should care for any other thing in the world.

Affection. O God, thou art truly our gracious Emmanuel; *our nobiſcum Deus? our God with vs.* No other nations haue their gods ſo neere, as our God is neere to vs. Thou art alwayes with vs, deare Lord, and thou haſt the words of eternall life; to whom then shall we goe for Counſell, for comfort, for aſſiſtance in all our difficulties; but to thee alone, who haſt giuen vs ſuch aſſurances of thy ſingular loue, and shewen in effect, that thou wilt not leaue vs Orphants, but wilt gather vs together, as the henn gathers her chickens vnder her wings; Remayne with vs then, deare Lord, and we will ſtay with thee; nor will we euer depart, or remoue our ſelues from

The fourth Cauſe &c. To leaue vs a repreſentation of his Paſſion.

II. POINT.

CONSIDER that a fourth cauſe of the inſt. of the B. Sacram. was, that by his laſt will he might leauevs an Idea, forme or repreſentation of his life and Paſſion, which might continually refresh in euery one of vs the memorie of our Redemption purchaced at ſo deare a price, as his owne pretious blood. For while we looke vpon the ſpecies of the bread alone, the dead body of our ſweete Sauiour is repreſented vnto our mynds, and by the ſpecies of the wine alone, we are put in mynd of the effuſion of his pretious blood: whence S, Paule: *as often as you eate this bread, and drinke this cupp you ſhall announce, or declare, the death of our Lord till he come.*

Affection. O my ſoule, lets neuer forgett at how deare a price we were bought? and thervpon glorifie, and beare God about in thy breaſt. This, that appeares to thee vnder the ſpecies of bread alone, is left to

repreſent vnto thee, and putt thee in mynd of the deade body of thy deare Maſter. And this which thon ſeeſt vnder the ſpecies of the wine alone, to renew to thee the effuſion of his pretious bloud. And both togeither crye loude to our hartes as frō his ſacred mouth, Chriſtians, friends, at leaſt you my ſpouſes. Remember my bloudie ſweate. Remember the ſcornes and contumelies I ſuffered. Remember my patience, and humilitie in the midſt of them. Remember my vineger and gale, my huge torments, my vtter abandonmentes, and for loue of you. *As often as you doe this, doe it in memorie of me.*

THE XIV. MEDITATION.

The fift Cauſe. The exerciſe of all vertues.

I. POINT.

CONSIDER that a fift cauſe of the Inſt. of the B. Sacrament was, to leaue a continuall occaſion of the exerciſe of all vertues. *Our Faith* is exerciſed, while we beleeue, that a whole god and man lyes hidd, and is contayned really, and truly,

though inuisiby, vnder a smale hoste. *Our Hope*, while seeing him dayly and hourely bestowe himselfe, we cannot despaire of obtayning any thing lesse then himselfe. *Our Charitie*, while we looke into his open side which is a fornace of inflamed loue. *Religion*, adoreing him with soueraigne worshipe or *Latria*; *Our obedience and humilitie*, while captiuating our vnder standing in obedience to faith, we constantly beleeue (maugre the suggestion of our senses and our naturall reason) that God lyes truly hidd vnder these slender and meane accidens of bread and wine.

Affection. Yes, my soule, here we may euery day comfortably, and meritoriously exercise our faith, where sight, taste, touche fayle, Faith, with eagles eyes lookes home, and assures, it is our hiddem Lord that is eleuated before vs. It is my Lord, the verie Lord that made me, and dyed for me. Yes he himselfe tels it me, saying: *This is my body.* And I imbrace his word & adore him. And whom I adore present by a goodnesse which hath nothing like to it, how should I not wholy confide. How should I but hope in him whome I haue for a pledge in hand, that he will himselfe be my re-

ward for euer. And how should I not loue him, who so graciously stayes with me here below; & reserues himselfe for me aboue I doe ther-for confesse thee present; confide in thee, loue & worshippe thee. ô Lord and stoope downe to this admirable mysterie of Loue, with all the humilitie and obedience my hart is able to conceiue.

The sixt Cause &c. A memoriall to preuent obliuion.

II. Point.

Consider that the sixt cause of this Sacred Institution was to leaue a meanes to remoue the greatest mischeife that can befall a poore creature, which is the obliuion of his Creatour. They forgot God who saued them, saith the Psalmist, their harts departed from him who made them; And what became of it but coruption and abomination, *corrupti sunt & abominabiles facti sunt*. For by obliuion of God we loose diuine grace; waxe vgly and deformed by the infection of sinne; and become slaues to the Diuell.

Affection. Ah, my soule, how should

we euer be ſovnhappie as to forgett, him, in whom we liue, moue, and haue beeing? who while we yet were not, rayſed vs to what we are. Who while we abuſed that beeing, and ſtrayed from him, had for vs thoughtes of peace and not of affliction thoughtes of reconcilement and ſaluation *Can a Mother*, ſaith that Louer of Men, *forgett the child of her body and though she should yet would I neuer forgett you.* Ah how should we forgett him, I ſay, who leaſt he might haue bene forgotten by vs, continues ſtill with vs; leauing vs noe leſſe memoriall of himſelfe, then himſelfe. O be thou euer bleſſed, and magnified, my deareſt Lord, And be they euer accurſed who forgett thee, *who art the fountaine of liuing waters flowing into life euerlaſting.*

THE XV. MEDITATION.

The ſeauenth Cauſe: That being fedd with diuine foode, we might become diuine.

I. POINT.

CONSIDER that a ſeauenth cauſe of the Inſtitution of the Bleſſed Sacrament was; to thend that being con-

tinually fedd and delighted with his heauenly body, we might be wayned from, and contemne the gliding delights of earthly ones, with all their paynefull delights and concupiſcences; and therby leading a ſpirituall and heauenly, not a terreane life; that that of Saint Paule, may indeede, as it ought, be verifyed of vs. *I liue, now not I, but Chriſt liues in me.*

Affection. Such my ſoule, should we be indeede, perſons quite wayned from the fleshpotts, and vnions of Egipt, ſince we are continually fedd with heauenly Manna With the true foode of the children of God; with the foode which is truly God. Our aymes are God: our foſter-father God: our food is God. And what should our thouhtes, words, and workes be, but of God, and for God; Let vs then neuer proue ſo vnhappie, as loathing this heauenly, delicious, and fattening foode, to fall vpon windie and emptie huskes, which indeede, feede not, fatten not, ſaciate not.

The eight Cauſe. The continuall preſence of the Angells.

II. POINT.

CONSIDER as an eight cauſe of the Inſtitution of the B. Sacrament, the continuall preſence of the B. Angells of heauen; for as S, Chriſoſtome ſaith, *Where Chriſte is in the Euchariſte, there are not wanting the frequent troopes of Angells,* Ambroſe; *where this body is, there the Eagles are gathered together,* fluttering about with their ſpirituall wings. I ſaith he, in another place, *the Eagles are about the Altar where the body is.*

Affection. Yes, my ſoule, we haue power by a vertuous life, framed according to the life of Chriſt, to take foretaſtes of heauen; and to turne this baſe land we liue in, into a heauenly paradice. The God of Angells is with vs, and in vs, when we pleaſe. They come downe to vs, and we mutually ſoare vp to them by our heauenly thoughtes, and conuerſation, when we will. They and we feede of one and the ſame foode (though in a differēt manner) loue and adore the ſame God: ſinge the

same *Gloria's*, *Alleluia's* and *Sanctus*, *Sanctus Sanctus*.

THE XVI. MEDITATION.

Of the excellencie of the Blessed Sacrament.

I. POINT.

CONSIDER that our Sauiour Iesus Christ, as a most tender, gratious, & bountifull father, made a most excellent and admirable will and testament, and left vs thereby a legacie more pretious and better then heauen and earth; to witt, his most sacred bodie for our daylie food, and his Blessed blood for our drinke.

Affection. O sacred and soueraigne food! ô most admirable mysterie! ô diuine and deare inuention! ô all you that loue God, come, come, make haste and see? with admiration and astonishment, praise, proclaime, and magnifie for euer, the name of our gracious God, who hath daigned to worke such thinges, in our days, and in vs; in vs, poore miserable wormes of the earth.

II. Point.

Consider, that though it were an ineffable dignation; farr, passing the inuention of men and Angells, that he who was in the beginning with God, and was euen God himselfe, should build himselfe a cottage of our clay, and become man, like one of vs indeede; yet doth it farre surpasse, that againe, to see the same, not only take our humanitie, but bestowe vpon vs also his diuinitie, conioyned and vnited with the same humanitie, to dwell in vs, to take vp his delights, and suppe with vs, and euen to become our repast and nourishment.

Affection. O what thought of man or Angells, is in any measure, able to diue into the infinite Abysse of the burning charitie which our Sauiour Iesus Christ meant to expresse in this most venerable Sacrament! his pious fatherly hart could deuise nothing so sublimely and soueraignely good, as himselfe; and therefore himselfe hee bequeathes, to leaue our harts charged with the demonstration of the greatest excesse of loue imaginable.

THE XVII. MEDITATION.

I. POINT.

CONSIDER: that though to giue all one hath, be an argument of great loue: yet to giue ones ſelfe, is farr greater; but incomparably the greateſt of all, to giue what we haue, and what we are in ſuch a manner, and for ſuch an end, for we receiue him not now as a father and companion, a brother, a price; but as our foode, by which, being worthily receiued, we are made one with him; not that wee chãge this diuine foode, into our nature, but we are rather changed and transformed into it, euen as fire changes the nature of wood into it ſelfe.

Affection. Ah whoſe hart is not ſtirred to deuotion, and euen burnt vp with loue, when he ſeriouſly conſiders, with what exceſſe of loue and charitie, with what ſolicitude, as it were, that Lord of Maieſtie, that powerfull King of glorie, ſtriues to gaine our hartes to his loue, hartes which are but earth and ashes, full of frailtie, viciouſneſſe and indignitie, and farr vn-

worthie to be choſen to be the habitacles and temples of the adorable Trinitié.

II. Point.

Consider: how God could neither haue depreſſed himſelfe lower, or raiſed vs higher, then that the bread of Angells should become the poore pilgrimes food; then that the Creatour should be the creatures meate; then that he who fills heauen and earth with the glorie of his diuine Maieſtie, should be receiued and handled and eaten, by our miſerie: the higheſt heauens are not able to comprize his Magnitude, and yet he will pleaſe to inhabite the narrow ſpaces of our howſes of clay.

Affection. Is it poſſible then (may we not only ſaie with Salomon) that God doth dwell with, or amongſt men; but more, is it poſſible that God hauing taken a humane nature vpon him and become man, should alſo become mans food, and dwell not only with man, but euen in him, there to cure our diſeaſes, languors and infirmities: not with an infinitie of other meanes which his wiſedome could inuét,

but euen by the presence and application of his owne pretious body and blood?

III. Point.

Consider that Christ comes vnto vs, accompayned with a thousand blessings; for he brings into the soule that worthily receaues him, what euer vertue he practised in his life: all the fruite of his Passion, Resurrection, and Ascension, the beatitude of his most Blessed bodie; the efficacie of his most pretious blood; and the merits of his most excellent soule; and in a word, all that euer can be desired, or imagined.

Affection. What is there then, ô man, which thou standest not possessed of? what is it thou wantest, if thou be not wanting to thy selfe, in either, not worthily preparing thy selfe to receiue so great a guest; or hauing receiued him, in not worthily entertaining him? That man is euidently conuinced to be too greedie whom the possession of a God, cannot satisfie.

PRAYERS BEFORE AND after receiuing.

A prayer of S. Thomas of Aquin before receiuing the Bleſſed Sacrament.

ALMIGHTIE and eternall God, behold I approche to the Sacrament of thy only begotten ſonne, our Lord Ieſus-Chriſt; I approche, as one that's ſick to the Phiſitian of life, as one vncleane to the fountaine of mercie; as one that's blind to the light of eternall brightnes; as one poore and needy, to the Lord of heauē and of earth? I beſeech thee therefore by the aboundance of thy infinite bountie, that thou wouldeſt vouchſafe to cure my infirmitie, to waſh my vncleaneſſe, to enlighten my blindneſſe, to enrich my pouertie, to clothe my nakednes; that I may receaue thee, the bread of Angells, King of Kings, Lord of Lords, with as great reuerence and humilitie, with as great con-

trition and deuotion; with as great puritie and faith, with such an intention & purpose, as is expedient for the health of my soule; grant I beseech thee, that I may not onely receiue the Sacrament of our Lords bodie and bloud, but the effect also, and vertue of the Sacrament. O most mylde Lord, graunt that I may so receiue the bodie of thy only begotten Sonne, our Lord Iesus-Christ, which he tooke of the Virgin Marie, that I may be worthie to be incorporated in his misticall body, and be numbered among the members therof. O most louing father, graunt that I may at length, behold thy beloued Sonne, face to face for euer, whom I now purpose to receiue veyled vnder the forme of bread. Who liues and raignes with thee, in vnitie of the holy Ghost, for euer and euer. Amen.

A prayer of Thomas à Kempis before receiuing.

MY Lord God, preuent thy seruant in the blessings of thy sweetnes, that I may deserue to approach worthily and deuoutly to thy holy Sacrament; stirre vp my hart vnto thee, and deliuer me from

all heauines and slouth: visit me with thy comfort, that I may tast in Spirit thy sweetnesse, which plentifully lyes hid in this Sacrament, as in its fountaine. Giue light also to my eyes, to behold so great a mysterie, and strengthen me to beleeue it with vndoubted faith. For it is thy worke and not mans power; thy sacred institution, not mans inuention. For no man is of himselfe able to comprehend and vnderstand these things, which surpasse the vnderstanding euen of Angells. What therefore shall I vnworthie sinner, earth and ashes, be able to search and comprehend of so high and sacred a mysterie?

O Lord, in sinceritie of hart, with a good and firme faith, and at thy commandement, I come to thee with hope and reuerence, and doe verily beleeue, that thou art here present in the Sacrament, God and Man. Thy holy pleasure is, that I receiue thee, and by charitie vnite my self vnto thee. Wherefore I doe recurre to thy Clemencie, and doe craue speciall grace, that I may wholy melt in thee, and abound with loue, and hereafter neuer admit anie other comfort. For this most high and worthy Sacrament, is the health

of the ſoule and body, the remedie of all ſpirituall ſicknes: by it, my vices are cured, my paſſions bridled, temptations ouercome or weakned, greater grace infuſed, vertue begun, increaſed, faith confirmed, hope ſtrengthened, and charitie inflamed and enlarged.

A prayer after receiuing, by S. Thomas of Aquine.

I Giue thee thankes, ô holy Lord, father almightie, eternall God, that thou haſt pleaſed to ſaciate me a ſinfull creature, and thy vnworthy ſeruant, through noe merits of myne, but onely by the free gift of thy mercy, with the pretious body and bloud of thy Sonne our Sauiour Ieſus-Chriſt. And withall I beſeech thee, that this holy Communion, may not proue a guilt lyable to punishment, but a powerfull mediation for my pardon. Let it be an armour of Faith, and a sheild of a good will to me. Grant that it may free me from vice; ſubdue concupiſcence and luſt, increaſe Charitie, Patience, Humilitie, Obedience, and all other vertues; may it proue a ſtrong defence againſt the guiles

of all visible and inuisible enemyes: may it perfectly appease all my carnall and spirituall motions, firmely vnite me to thee ô thou one onely, and true God, and put a happie periode to my pilgrimage. And voutchsafe, I beseech thee, to leade me home to that ineffable banket, where thou with thy Sonne, and the holy Ghost, art a true light to thy Saintes, a compleate facietie, an euerlasting gladnes, an absolute ioy, and a perfect felicitie. Amen.

A prayer after receiuing the Blessed Sacrament by S. Bonauenture.

PEARCE through the marrow, and bowels of my soule, ô sweete Sauiour Iesu, with the most sweete and holsome wound of thy loue; thy true, cleere, Apostolicall and most holy charity: that my soule may continually languish and euen melt, with the loue, and ardent desire of thee alone. Let it earnestly couet thee and fainte away with a longing desire after thy heauenly Mansions; let it desire to be dissolued, and to be with thee. Graunt, that my soule may hunger after thee, the bread of Angells, the food of holy soules, our

daylie ſuperſubſtantiall bread, replenished with all ſweetnes and pleaſure, and all the delights found therin: let my hart alwayes hunger after thee, and feede on thee whom the Angells deſire to behold: and let the verie bowels of my ſoule be filled with thy delicious ſweetnes: let it alwayes thirſt after thee, the fountaine of life, the fountaine of wiſdome and knowledge, the fountaine of eternall light, the torrent of pleaſure, the plentifulneſſe of the howſe of God: let it alwayes earneſtly couet thee, ſeeke thee, and finde thee: let it tend to thee, come to thee, think on thee, ſpeake of thee, and worke all things to the prayſe and glory of thy name, with humility and diſcretion, with loue and delight, with facilitie and affection, with perſeuerance vnto the end: and thou alone be alwayes my hope, my whole confidence, my riches, my content, my myrth, my ioy, my reſt and tranquilitie, my peace, my deare delight, my odour, my ſweetnes, my foode and refection, my refuge, my helpe, my wiſdome, my portion, my poſſeſſion, my treaſure, wherin my mind and hart may be alwayes, conſtantly, ſtrongly, and immouably rooted. Amen.

Aſpirations or prayers before receiuing culled out of S. Auguſtine.

COME, my deare Ieſu; come ô thou light of my eyes, let me loue thee. Come ô thou ſolace of my hart, let me loue thee. Come ô thou life of my ſoule, let me loue thee. O my deare delight; my ſweete conſolation, my God, my life, my loue, my all. O thou onely deſire of my hart, let me poſſeſſe thee alone. O thou loue of my ſoule, let me embrace thee; ô deare celeſtiall ſpouſe, let me inioy thee. O ſoueraigne ſweetneſſe, and eternall beatitude of my ſoule, let me lodge thee, and locke thee vp in the center of my hart In that hart, which thou haſt made to thy ſelfe, and for thy ſelfe, and it will not, it cannot reſt ſaue in thee alone.

I loue thee, ô my deare Ieſu, and I am ſtill deſiring to loue thee more and more. For in verie deade, thou art ſweeter then any honie; more nourishing then any milke; more delicious then all that is delightfull. O inflamed Loue, who art euer burning, and art neuer quenched, doe thou inflame me. Let me, I ſay, be wholy in-

flamed by thee, that ſo I may wholy loue thee: For, alas, he loues thee too little who loues any thing with thee, which he loues not for thee.

Come, deare Ieſu, come into my ſoule, which thou thy ſelfe haſt prepared towards the receiuing of thee, through the deſire wherwith it was inſpired by thee. Enter into it, I beſeech thee, and make it fit for thy ſelfe, that as thou haſt made it, and redeemed it, thou maiſt alſo poſſeſſe it, and place thy ſelfe as a ſeale vpon it.

Giue me thy ſelfe, ô my God, reſtore thy ſelfe to me, for all thinges which are not my verie God are nothing to me. I loue thee: ô my god, I loue thee and if it be yet too litle, ah! make me loue thee more and more ardently.

Who am I, and who art thou, deare Lord? who am I, I ſay, that the King of heauen, the God that made me, should come to viſite me? Alas, my Lord, I am not ignorant, but I loue. I am not preſumtuous, but I loue. I euen quake to approach to thee; but alas without thee, I quite languish and dye. Great indeede is my miſerie; yet infinitly greater is thy

mercy. And whither, my euer mercifull Lord, should my languishing Soule run from thee, but to thee?

O that I were able to receiue thee, with that humilitie, obedience, loue and feruour that thy Sacred Virgine Mother conceiued thee! O that I had the burning loue of an Angell, to receiue thee, the foode of Angells!

O thou ſpouſe of my ſoule, come quickly unto me; Come, wound my hart with thy loue. Come take vp thy manſion, and repoſe in my poore breaſt. Come, ſweete Ieſu, come away; delay noe longer; the hart which thou loueſt, is infirme, and languisheth for thy preſence. Come health, come life, come thou onely deſire of my ſoule.

Immediatly before receiuing, ſay.

O my ſoule! *behold! thy ſpouſe is coming. Goe out and meete him.* He is thy Creatour, thy Lord, thy King, thy father, thy Paſtour, thy Phiſitian, thy Crucified Loue, Ieſus-Chriſt, who louingly payd downe his owne pretious bloud for thy ranſome; and leaues himſelfe wholy for thy foode.

Aſpirations, &c. preſently after receiuing.

I Haue found thee, I haue found thee, whom my hart loues; nor shalt thou depart from me, but lodge betweene my breaſtes. I hold thee, I poſſeſſe thee, I inioy thee in this narrow cottage of my hart, whom the heauens cannot comprehend. O kiſſe me with a kiſſe of thy heauenly ſweete mouth, my deare Ieſu; for thy breaſtes are better then the moſt deliciouſly parfumed wine. Thy name is oyle powred out: thy voyce ſweete, thy face comely, and thou art wholy faire, and deſiderable.

O bread of life, bread of Angells, ſanctuarie of ſoules! O ſweet and ſecreete comforter of holy hartes! O heauenly Spouſe, ô Ieſu my deareſt loue! O riches of the ſoule, ſolace of the afflicted, foode of the famished! O my ioy, my glorie, and all my Beatitude! Noe other nation had euer their Gods ſo neere to them, as our God is neere to vs, who comes himſelfe to feede vs with his glorious body and bloud. O vnſpeakable grace; ô admirable fauour! ô infinite Charitie!

What is this that I feele? what fire is this that inflames my hart? How ſweetly doth it heate! How ſecreetly doth it shine How delightfully doth it burne! O Goodneſſe! Goodneſſe! Goodneſſe! ſo old and ſo new. Too late, too late alas haue I loued thee! who art indeede my onely deare and ſaciating delight.

Reſolutions after receiuing.

1. Since, by a mercy neuer ſufficiently admired, I haue receiued God himſelfe, as a pledge of his exceſſiue loue to me. The whole loue of my poore hart, shall be continually imployd to render him loue for loue. Being daigned with his loue I will noe more ſtoope downe to the loue of creatures, but in him, and for him.

2. Since I haue receiued thy ſelfe, as a Memoriall of all thy wonders, my memorie shall be wholy imployed to repreſẽt vnto my thoughtes the abiſmall humiliations, and ſweete Myſteries of thy Natiuitie: the diuine leſſons, and labours and wonders of thy bleſſed life: the ineffable torments, contempts, abandonements, and patience of thy bitter paſſion: the ſingular deareneſſe of thy pretious bloud powred out for me: thy Law of loue: thy

innumerable benefits and graces heaped vpon me: &c.

3. Since I haue had the happineſſe to be fedd, with the foode of Angells, I will neuer more ſo vnhappily debaſe my ſelfe as prodigally to feede with ſwine. I will not after ſo noble a banket, fall vpon dunge &c. But rather Angell-like inceſſantly, with hunger of hart, feede of that foode, and ſing his prayſes: Pronouncing many tymes (eſpecially that day.)

My beloued hath teſtified to my hart, that he is myne: and I am his.

His delightes are to be with me: and myne shall euer be, to be with him.

I will peirce the heauens with my hart: and in my cogitations I will alwayes be with my God.

My beloued shall be to me a poſie of Myrre, and shall dwell betwixt my breaſtes.

Stay with vs, ô Lord, ſtay with vs, becauſe it growes late.

We perish, ó Lord, we perish; and better it is we should not be, then be without thee, My God, and my all.

A way how to exerciſe a louing and filiall ſorow continually, for the greateſt ſinnes of our life paſt.

O Deare Ieſu! woe is me that euer I did offend thee. Alas, my deareſt Lord, it had bene but iuſt, if I had bene loſt for euer. But thy myld mercy preuented me. Yes, my ſoule, it was indeede the meere mercy of our Lord that we were not conſumed *Niſi quia Dominus adiuuit me, paulo minus habitaſſet in inferno anima mea.* Had not our Lord aſſiſted me by his ſpeciall grace, my ſoule had bene litle leſſe at this houre then inhabitant of Hell. Yet in that mercy I am humbly confident thou art now with me; becauſe I haue conceiued a firme purpoſe to amende my life in generall, and ſuch and ſuch a fault or imperfection in particular (making a reflection of what fault moſt raignes in your hart) remayne therfor with me, deareſt Father, and Ile remayne with thee. And will not be ſeparated from thee for euer. For alas, my deare Sauiour, without thee I am neither able to aduance one foote, nor euen ſtay where I am; ſince in verie

deede without thee, I am nothing, I haue nothing, I can doe nothing. There is nothing that is good either from me, or in me, or by me. But all good flowes eternally from that vaſt Ocean of thy eſſentiall Goodneſſe. Grant therfor, deare Ieſu, that I may liue in thee and to thee, and that I may dye to the world, and to all its pompes and vanities, and euen to all creatures, but in thee, and for thee. Let my ſenſes dye, which begett baſtard deſires in me. And keepe my eyes for euer fixed vpon my crucified Lord and Loue, who is my life, my health my ſtrength my ſaluation. I was euen wholy plunged in death, and thou haſt wholy reuiued me. And therfor as all my whole life and beeing are thyne, ſo I offer vp my whole ſelfe to thee. Let my whole Spirit, my whole hart, my whole body and my whole life, liue to thee. Yes my deare life! thou haſt deliuered me wholy, that thou mightſt poſſeſſe me wholy. Let me loue thee deare Lord, let me loue thee, as much as I deſire, and as much as I ought O deareſt heauenly Father! what my hart moſt deſires, or deſires to deſire, is but what thy heauenly hart moſt earneſtly de-

mands, and moſt abſolutly commands, knocking inſtantly, inceſſantly, at this poore miſerable hart of myne; to witt, that I should loue thee. Giue then, ah giue then, what thou commandeſt, and commande what thou wilt. Amen.

PRAYERS TAKEN OVT OF THOMAS A KEMPIS.

A Prayer for the Loue of Vertue; and the hatred of Vice.

O Lord God of vertues, to whom euery beſt thing belongs, ingraue the loue of thy moſt ſweet name vpon my hart. Plant the rootes of true vertues in me, and make the ſeedes of holie Mediation, with the vardant freshnes of good works, increaſe and ſprout vp, leaſt I remaine idle in thy howſe, like an vnfruitfull tree; but rather tille me as a fruitfull oliue, and abſolutelie roote out, and reduce to nothing, whatſoeuer thou findeſt vicious in mé. Grant me grace to hate my vices, giue me force, victoriouſly to conqner my paſſions, to mortifie my concupiſcences, and to ſuppreſſe the motions of my pride in me, to appeaſe anger, to

expelle ſloath, to deteſt auarice, to repulſe bad ſadneſſe, to contemne glorie, to flie honour, and to renounce all earthlie conſolations; ſo that nothing that is terreane, fraile, vaine, curious, carnall, fawning, harsh, couetous, baſe, falſe, or feyned, may touche, moue, intice, catch inſnare, or ſeduce my hart.

Grant that I may loath all terreane things, earneſtly deſire eternall things, loue what euer is good, attaine to all vertue, know the prime truth, and enioy eternall felicitie. Grant that I may meete with a bleſſed and happie howre of death; and in the interim continually walke in thy feare and loue. Free my hart from all creatures, and from euerie thing which might hinder or obſcure the ſame. Grant that I may bee ſimple, pure, and all glewed to thee, and wholie adheare vnto thee. Grant me true internall, and diuine peace, and that I may poſſeſſe a quiete minde, deuoide of all perturbation.

Grant, that I may not be viciouſly affected to anie temporall thing: nor deſire to be knowne, cared for, or be foolishlie loued by men; becauſe they all ſeduce, and are ſeduced, who inordinatly deſire, or loue

or loue any thing out of thee. Permitt me not to drawe anie one to me by flatterie and obſequiouſneſſe: but wiſely to remoue all men from my ſelfe, and ſecurely direct them to thee; and not to loue or looke vpon anie thing in man, or any creature, ſaue what is thine, and for what they were made.

A Prayer for patience in time of tribulation, and anguish of hart.

O My beloued Lord God, my holy Father, I am not worthie to be comforted, and viſited by thee, but to be chaſticed and whipped with sharpe ſtripes. I haue well deſerued manie afflictions and tribulations, becauſe I haue grecuiouſly offended, and been vngratful for thine innumerable benefits. I am not worthy, as are the reſt of good faithfull Chriſtians, and my deuout bretheren, to be recreated with diuine conſolations, and to be numbred among the heauenly banqueters But I humbly beſeeche thee, ô my holy Father, my deare and pious Lord, make me one of the leaſt of thy hyreling, that I may at leaſt be one of their laſte ſer-

uants, whoſe footſtepps I am not worthie to kiſſe. Let them enioy manie and great conſolations, whom thou loueſt and honoreſt by ſpeciall priuiledge of loue. But let it be a great and moſt acceptable preſent to me, who am the leaſt, and moſt miſerable of all, that thou ſpareſt me not, but doſt afflict me with manifold contradictions and ſorowes.

Giue patience, ô pious Lord, and let all tribulation and anxietie, be farre more wishfull and welcome to me, then anie conſolation. And grant that I may accept of, and ſuffer this, particularly for thine honour, not out of a deſire of adding to mine owne aduantage, or hope of a greater reward. Let no gaine be greater to me, then cheerefullly to ſuffer for thy honour, to deſire to be vnderualued, and annihilated euen to the ground; and in verie deede to bee made ſubiect, and humbly to be throwne downe vnder the feete of all men. O Soueraigne Truth, My God, eternall light, ingraue this into my hart, that I may waxe vile in mine owne eyes, and that I may contemne my ſelfe, and eſteeme my ſelfe in this world, as a bannished pilgrime, a poore vnknowne man, a negle-

cted ſolitary perſon, abandoned by euerie creature: and that I may no where ſeeke for hope and ſolace, ſaue in thy ſelfe alone. Nay, grant that I may repute my ſelfe as one dead vpon earth, and buried to the world, whoſe memorie is alreadie longe agoe paſt by, and hath left no other footeſtepps, or markes of it ſelfe, ſaue a poore miſerable graue, which lyes hidd vnder ground. Grant, ô eternall Wiſdome of the Father, that I may frequently and ſeriouſly run ouer theſe things in my hart, and continually fixe it vpon my laſte things, by a deepe conſideration: and ſo prepare my ſelfe for future iudgement, running out before thy face, by prayers and lamentations.

A Prayer to prayſe God feruently.

MY God, my praiſe, and my glorie? I earneſtly deſire to prayſe thee with as loude a voice, and as deuoute a hart, as euer anie creature prayſed thee in heauen or earth. I ardently deſire to honour thee, with as great and worthy an honour, as euer thou waſt honored by anie Sainte in thy Celeſtiall Kingdome. I wish to venerate and loue thee, with as ardent

affection, and as amorous a hart, as euer anie deuout and perfect person, did, or doth loue thee in this world. Let the heate of thy sacred and pure loue, be alwayes renewed in me, and inflame my reynes and hart, as a fire descending from aboue. Let it purifie and burne all my interiour partes, that nothing of vicious, may remayne in me, which may offend the eyes of thy Maiestie. O my God, thou true searcher of my hart, all my desires are in thy sight, and all my grones, for my manifold defects, to wit, my Spirit often failes through the want of inward sweetnesse and charitie. I offer vp therefore to thee the desire of my desire, to the honour of thy name. Receiue my hartes desires as a morning Sacrifice, and let my prayers ascend vnto thee, as an euening incense, and please thee for euer. Amen.

THE FIRST MEDITATION, FOR THE CONCEPTION OF OVR B. LADY.

How excellent she was from all eternitie in the diuine prescience and Predestination.

I. POINT.

CONSIDER the B. Virgin as she was at the least, or rather, while she yet was not in nature, nor in the worlds consideration, and we shall finde she was euen then great in the diuine eyes, and predestination, being marked out to be the Blessed Mother of the worldes Redeemer. So that what was said of the eternall wisedome, by eternall birth-right, and propertie, is applied to her by the wisedome of the holy Church, guided by the holy ghost, by attribution and participation. *Our Lord possessed me in the beginning of his wayes.*

Affection. O worke of an eternall designe, to speake with the great S. Augustine! Be thou alwayes, (next to the only begotten Sonne of God) the first in my

thoughts, as next after him, thou wert from all eternitie, the first in his diuine predestination, election, and loue. Mans losse was foreseene, and a *Sauiour* was resolued to be sent, and that Sauiour was to be borne a *Sonne*; which is no sooner said, but we vnderstand *a mother*, and that mother was to be Marie, Blessed Marie. Blessed Marie, Mother of that Sonne, who is God; procure by thy powerfull intercession, that we may be so preuented by his holy grace, that we may loue him incomparably aboue all thinges, and thee in him; aboue all his Creatures.

II. Point.

Consider her at some-what a neerer distance; when she began first to be in the thoughts and expectations of men; and you shall finde holy Patriarkes breathing after her, and Prophets foretelling her. Witnesse Moyses his burning bush, which consumed not. Aarons rodd which brought forth flowers and fruit; as saith S. Bernard. Gedeons fleece moystened with a miraculous dew. Heare the Prophett Daniell, naming her, a miraculous mountaine, whence the corner-stone

of the Church was drawen out, without the helpe of man. Or the Prophet I say, saying more clearely: *Heare the wonder which I relate: a Virgine shall conceiue.*

Affection. O my soule! let's approche with Moyses to see this burning bush, this admirable vision, this fruitfull *rodd*, this gentle *fleece*. Let's approache, I say, to behold this prodigie who shall conceaue, remayning a Virgine; and hartily say vnto her: Come, come, ô thou desired of all nations, the dyeing world expects thee. Come, change that woefull name of *Eua*, into a ioyfull *Aue*, *that all generations may publish thee blessed for euer*. Come thou loue, thou Doue, thou faire, and let thy sweete flowres of honour and honestie appeare in our Land. *Let thy Virgine Earth sprout out and deliuer vs a Sauiour.*

THE II. MEDITATION.

For the same Day.

I. POINT.

CONSIDER her in her Aurora or dawning, as it were, in the happie ombe of her Mother, and obserue her

prerogatiues. She was conceaued of iuſt and holy parents, who ſprung from Patriarkes, Prophets, Prieſts, and Kings. Her Conception was announced by Angells, and it was, in it ſelfe, miraculous in that she was borne of a ſterile Mother, and ſo was indeed a child of miracle, a production rather of grace, then nature. For euen before nature had performed her worke, grace began hers, according to that of S. Iohn Damaſcene; Nature durſt not aduenture to runn before the iſſue of grace, but made a little ſtoppe, as it were, till grace had produced her fruite.

Affection. O peereles Virgine! O hopefull and promiſing little budd, whoſe verie flowers are perfect fruites of honour and honeſtie. And indeede what but good fruits can be expected from ſo good trees? what but illuſtrious, holy, Preiſt-like, prince-like, can iſſue from ſo holy parents ſo glorious progenitors, Patriarkes, Prophets, Prieſts, and Kings? what from Angells denouncing, but Angelicall? what from a Childe of miracles, but prodigies and wonders? O incomparable ſprigg, ſprung from the ſtocke of Ieſſe, how glorioufly bright muſt thy full day

needs proue, whoſe verie dawne is ſo admirable? O child of grace, praye that my poore ſoule may alwayes bee preuented with part of that wherewith thine is ſo timely replenished.

II. POINT.

CONSIDER with S. Anſelme that it was fitting that the Bleſſed Virgin ſhould haue been endowed with the greateſt puritie imaginable, vnder God: nor can it be doubted but to haue been preuented by grace, preſerued from ſinne, and conſerued in innocencie, is a greater puritie, and eaſie to be conceiued vnder God, who is eſſentiall puritie. And therefore we may piouſly cõclude with the foreſaid Saint, that God beſtowed ſuch a puritie vpon the deſigned Mother of his eternnally begotten Sonne, by a ſingular priuiledge reſerued for her alone.

Affection. Let vs my ſoule looke vpon this originall puritie, with the eye of admiring pietie and loue, and venerate it as a ſeemely diſpoſition to the bringing out of puritie it ſelfe, by her, whoſe prerogatiue it was about to be, to ioyneth e

puritie of a Virgine, and the fecunditie of a Mother, in one and the ſame ſubiect. And let vs moſt deuoutly ſolemniſe her immaculate Conception, that she may interceede for vs to Chriſt, who are defiled, alas, deformed, and ſo generally ſubiect vnto ſinne, that whoſoeuer affirmes he is not a ſinner, is concluded, a lyer.

THE I. MEDITATION.

For the Natiuitie.

I. POINT.

CONSIDER her in her Natiuitie, and we ſhall finde it a ſubiect of the greateſt ioy that euer the the world had yet mett with. It was not now one of the ſinfull children of *Eua*, curſing the day in which it was ſaid, *a man is borne*: but one happily inuerting that name into *Aua* one that was wholy faire, and had noe ſpot in her. Yea one; ſo not a ſinner, as that she was wholly borne for ſinners, to beare him who came to take awaye the ſinnes of the world, without whom there was no ſaluation at all for loſt man.

Affection. Welcome, welcome, ô thou deare-bright riſing *Aurora*, the languiſhing world hath longe, and greedily expected thee. O thou ſpringing ioy of the earthly and heauenly Hieruſalem. Peereleſſe honour of thy race and ſexe. Wee poore banished Sonns of Eue fall downe at thy tender feete, with a thouſand *Aues*, Wee lay open our ſighes & ſobbs to thine eyes, full of pittie, in this vaile, full of teares. Ah! let vs profitt by the example of thy vertues, partake in thy merits, and perceiue thy powertull interceſſion in all our miſeries. O Clement, ô pious, ô dearely ſweete Virgine Marie.

II. Point.

Consider that it is, that Virgine is borne, who is Virginally to bring forth the Spouſe of Virgines. That Virgine is borne, who while she is euen ſo little, and lowe, she is agreeable in the ſight of the higheſt. That Virgine is borne who within a short time shall conceiue, breede, beare, and bring forth her maker. That Virgine finally is borne, who remayning a Virgine, shall proue a Mother, the Mother of a God.

Affection. O my ſoule, let vs marke this day with a better ſtone, with a marke of ioy for euer, which gaue, at once, a Queene to men and Angells? Nay a dearely beloued childe to God the father, a deſigned Mother to God the Sonne, and a beſt beloued ſpouſe to the Holy Ghoſt. O let my ſoule prayſe loue and magnifie her for euer, who hath ſo ſingular, neere and deare relations to all the perſons of the B. Trinitie.

THE II. MEDITATION.

For the ſame Day.

I. POINT.

CONSIDER: That if this day haue brought out a Virgine, who is to be a Virgine Mother, and that, a Mother of God, it hath bleſſed the world, not only with the moſt excellent and beſt creature that euer the world yet ſawe, but euen with the greateſt, that euer the worlds Creatour yet made amongſt men or Angells; to whom they crye out with admiration: who is this, who is this? *Quæ eſt iſta who riſeth as the dawning of the daye, as faire*

as the Moone, as choyſe as the Sonne, &c.

Affection. Let vs my ſoule, ioyne in admiration with the Angells in heauen, and ſay; who is this that our deſert brings out? who and what doe we thinke this child will proue to be? a Propheteſſe; nay more then a Propheteſſe; more then an Angell, more then an Archangell, more then a Cherubine, or Seraphim. A tabernacle which the Almightie hath built with his owne hand, for his dearely beloued, onely beloued conſubſtantiall Sonne to inhabite in earth. Say, my ſoule, all, in one word, the Virgine Mother of God.

II. POINT.

CONSIDER: That though the new Teſtament may ſeeme to ſay but little in commendations of our Bleſſed Ladié, yet did it indeede ſay more then euer was ſaid of anie pure Creature, in aſſuring vs that she is; *Marie of whom Ieſus was borne.* And though she herſelfe be heard to ſpeake but few wordes in the ſaid Scriptures, yet in thoſe fewe doth she preache all perfection; to witt: the knowledge of God and herſelf: Gods omnipotencie, who wrought great things in

her, and her owne littleneſſe and abiection, in whom ſuch great things were wrought.

Affection. Ah my ſoule, neuer are we ſo much and ſo truly commended as when we are prayſed for the neere relations we haue to Ieſus, that is, when by his grace we conceiue him in our hart, or bring him out by doing his bleſſed will, as we are taught in the Goſpell. Nor doe we euer by words prayſe Chriſt ſo much, and ſo fruitfully, as when ſaying litle, our light shines ſo before men, that our heauenly father is glorified; and when our liues giue teſtimonie to Chriſts truth, by imitation of his life and Paſſion. Thus let vs ſtriue, my ſoule, to prayſe Chriſt, thus let vs humbly glorie to be prayſed.

THE I. MEDITATION.

For the Preſentation.

I. POINT.

CONSIDER that as this child of miracle and grace, this true birde of Paradice, was wholy made for heauen, ſo was she to haue noe commerce with

earth. She that was elected from all eternitie, before all others, to lodge God as in his liuing temple, was tymely to be lodged in the Temple of God. She that was prepoſſeſſed and replenished by heauenly bleſſings, had noe place left for the world, which she euen left before she knew it. So that this Celeſtiall Arke, (by which all the world was to be ſaued from the floode) where more then Salomon would reſide, was to be placed in the Sanctuarie of the Temple which Salomon built, and this was performed by her pious parents care, betwixt 3. and 4. yeares of her Age.

Affection. Say, my ſoule, to this Bleſſed young Virgine at her entrie into the Temple, what S. German ſometymes ſaid vpon the ſame ſubiect. Enter, ſaith he, into thyne owne proper inheritance, ô thou ſeale of our Lords Teſtament; thou ayme and end of his deſignes; thou key of hidden Myſteries. Enter thou whom all the prophetes foreſaw. Enter thou who art the reconcilement of all that are in diſgrace; the vnion of thoſe that are diſvnited, the ſupport of ſuch as are readie to fall into ruine &c. Enter, I ſay, into the Temple, thyne owne inheritance, and ex-

pect with ioy, till the holy ghoſt thy ſpouſe come downe into the chaſte Temple of thy hart.

II. Point.

Consider now, ô you Virgines conſecrated to god, how this moſt perfect patroneſſe of Virginitie and all other vertues, behaued her ſelfe in the Temple. If you pretend to loue her indeede, fayle not to shew it by the imitation of her heauenly life; which was ſo ſingularly holy a paterne of all that is holy, that the liues of the moſt holy compared to hers, appeared ſinfull. To witt the ſweet odour of this diuine ſprigge aſcended vp into the ſight of god ſo agreeably that the whole plenitude of grace, which was diſtributed to others by partes, ouer flowingly poſſeſſed her diuine ſoule. so that ſaith s. Ambroſe it was her cheife ſtudie, to offend none, to loue all, to pay reſpect and honour to her elders, to refuſe nothing tò her equalls. she had nothing of harsh or diſpleaſant in her lookes, nothing of malepart in her words; nothing of vnhanſome in her actions; nothing of mincing in her geſtures; nothing of lightneſſe in

nesse in her gate, nothing of petulant in her voyce; so that her verie corporall aspect, was the picture of her mynde, and an expression of her probitie.

Affection. Fixe thyne eyes, my soule, vpon this Paterne and Patronesse of thyne, and learne a true Christian behauiour indeede. Looke vpon her, I say, and in the life of one, learne the whole discipline of all holy Virgines. Let euery one say to him, or herselfe. Is it my cheife studie to offend none and to loue all? Doe I complie with my elders and equalls after this manner? Are my lookes sweetly agreeable, my words mylde, my actions decent? Or rather are not my lookes often harsh and vnpleasant? my words malepart and impertinent, my actions disedifying? Are not my gestures affected, my gate nice and light? my voyce wanton and dissolute; and my whole man incomposed? Mylde Virgine obteyne by thy intercession, that I may imitate thy actions.

THE II. MEDITATION.

For the ſame Day.

I. POINT.

CONSIDER with S. Hierome how bleſſedly she imployed her tyme. This rule, ſaith he, she putt downe to her ſelfe, that from the morning to the third houre she wholy imployed her ſelfe in prayer: from the third houre till None she ſpent in worke, knitting or weauing ſome thing for the vſe of the Temple. And after None she departed not from prayer, till an Angell appeared and brought her meate, where she prayſed God without intermiſſion. She ſpoke with ſuch a gracefulneſſe, that God was knowen in her ſpeech. In whoſe prayſe leaſt she might at all be interrupted, if any chanced to ſalute her, she reſaluted them, with *Deo Gratias.*

Affection. O Bleſſed imployment! O Angelicall life in earth! O my ſoule, what a deare conſolation ought this to be to thy hart, to find thy ſelfe by thyne owne happie choyce, gott into a bleſſed neceſſi-

tie of practiſing the ſame; by the example of the Queene of Heauen, who began ſo airely to weaue the actiue and contemplatiue life togeither, now praying, now working, and then praying againe, euen till Angells came to feed her. Goe on in this happie courſe, my ſoule, from prayer to worke, & from worke againe to prayer, and though the Angells of God come not to thee, the God of Angells will not fayle to feede thee with thouſands of deare delightes; thy prayer ſhall be without intermiſſion, the odours of their ſweetneſſe ſhall flow from thy mouth, and *Deo Gratias*, vpon all occaſions, ſhall continue alwayes.

II. Point.

REPRESENT her yet further to your thoughtes out of S. Hieromes and S. Ambroſes expreſſions of her. *She was at all tymes*, ſaith S. Hierome, *either reading, Meditating*, or praying. Againe *in watching she was the firſt*, ſaith the one, *in ſpeaking she was the laſt*, ſaith the other, *and moſt ſtudious in reading, eſpecially the holy Scriptures concerning the coming of Chriſt, which she frequently redd and imbraced. In ſo much*

that when her body reposed, her hart watched, and euen often in her sleepe repeated what she had read; or, awaking from sleepe, continued the same.

Affection. Let vs by this blessed example, ô my soule, wholy applie our selues to read, to Meditate, to pray. By reading, we shall learne to know what we ought to doe; by meditating, and pondering the same, we shall imprint it in our soules, and inflame our hartes to the practice thereof; and by prayer, obteyne force to performe what we know, and desire. But let this reading be the word of God, which will proue *a light to our feete*, a cordiall to our hart, sweeter then the honie combe. Let our Meditation be *his holy Law* and his *diuine grace* our prayer, And of all the Scriptures let that be most frequently in our hands, mouthes and hartes, which most relate to Christs coming, life, and Passion; that we may indeede be sett vpon no other knowledge, *but Iesus-Christ, and him crucified.* And in that blessed peace, that verie peace, lets sleepe and repose. Happie will that rest proue, when our eyes are shutt with the sweet memorie of Christ and his Law in our mouth and harts.

THE III. MEDITATION.

For the Preſentation.

I. POINT.

CONSIDER that allthough this bleſſed young Virgine was poſſeſſed and prepoſſeſſed with all the bleſſings of heauen, and replenished with the plenitude of grace, yet was not grace idle in her, or she idle in grace. Grace is not giuen to worke all alone, but graciouſly and freely to gayne our will; and in it, and with it, to worke all. So that this Bleſſed Virgine, notwithſtanding all theſe huge aduantages and prerogatiues of grace, teſtified to s. Elizabeth a holy Nun, that she prepared a place in her hart for God with labour, continuall prayer, ardent deſire, profound deuotion, many teares, and much affliction.

Affection. Thus it is, my ſoule, that by her imitation, we ought to prepare our hartes for heauen. Without preuenting grace indeede we ryſe in vaine, it is in vaine to ryſe before the light, or rat he without it, we should neuer ryſe at all.

None comes to Christ vnlesse drawen by his heauenly father. Yet in vaine too, should the light shine if hauing light we did not walke in it. If we were so drawen as we followed it not, we should neuer arriue. He that made vs without vs, will not saue vs without vs. All our Talents are his free gifts, tis true, but we must negotiate with them, and improue them. We aske because we will, we seeke because we will, we knocke because we will, and we are saued because we will, and yet Gods *grace workes both the will and performance.* Let sadde then our carefull concurrence to his sweete drawghtes, and be blessed for euer with that blessed amongst all women.

II. Point.

Consider that this Blessed Virgins prayer in particular (though otherwise full of grace) was for grace; Grace to be able to complie with those two great Christian duties (The loue of God aboue all thinges, and of our neighbour as our selfe) wherin the whole Law and Propheres consiste. 2. Grace souueraignelie to hate and flye, all that he hates

whom she ſouueraignly loues. 3. Grace to be truly humble, patient, mylde, and to be adorned with all the vertues, that ſo she might become wholy gracious in the diuine ſight. 4. Grace finally to be obedient to the high Preists commandes and ordonnances.

Affection. Let vs poore wretches then learne of this moſt holy Virgine, to be continually begging for Gods grace, as being neceſſarie to euery good act, and vertuous action of our whole life. Say then my ſoule with S. Auguſtine. Thou commandeſt vs, ô Lord, to loue thee aboue all thinges, and our neighbour as our ſelues: Giue graciouſly what thou commandeſt, and commande what thou wilt. Thou commandeſt vs continencie, patience, humilitie &c. Giue what thou commandeſt. and commande what thou wilt. In fine, ſay with the holy Church: Let thy grace, ô Lord, we beſeech thee, both goe before and follow vs, and make vs continually addicted to good workes &c.

THE FIRST MEDITATTION.

For the Announciation.

I. POINT.

CONSIDER that to this Virgine it was (thus qualified : that is, remoued from the world, and dwelling in her ſacred ſolitude, married to a holy man, but to be conſerued for the Sonne of the *Holy of Holyes*, prepoſſeſſed aud replenished by heauenly grace, and happily concurring with it by continuall application and feruent prayer, ſtill begging more and more grace) that an Angell was ſent from heauen, with an embaſie importing greateſt honour to her, and ioy to all the world to witt, to prepare a worthy mariage-bedd for the moſt pure ſpouſe : to contract the Mariage betwixt a creature and her creatour, and ſo to begin a happie leagne betwixt heauen and earth.

Affection. If we deſire indeede then, myd ſoule, to drawe downe heauenly bleſſinges vpon vs ; if to haue foretaſtes of celeſtiall delightes ; if Spiritually to conceiue Ieſus in our hart ; let vs flye the cheating,

corrupting world, and betake our ſelues to the ſolitude of our chamber or celle. There the Kinge of Heauen ſpeakes to our hartes. There we put queſtions, and receiue anſwers of what we are to ſay, and what we are to doe. Its hard, ſaith S. Auguſtine, to ſee Ieſus amidſt a multitude. Our mynde muſt inioy a certaine ſolitude. That ſight requires a ſecrete place. Marie was alone when she ſpoke with the Angell. Alone when the holy Ghoſt ouershaded her. Alone when she conceiued the worlds Redeemour.

II. Point.

Consider the admirable contents of this heauenly embaſie, at which all heauen and earth may well ſtand amayſed, ſince all their concernements are to be treated in it. The eternall and onely begotten ſonne of the eternall God, is about to eſpouſe humane nature in an hũble mayde Marie of the houſe and familie of Dauid. The loſt world wants a Sauiour, and heauen is reſolued to giue one. Gabriel is diſpatched to Nazareth, to declare the myſterie, and to announce the wounders to the eſpouſed Virgine. His

firſt word preſents her with plenitude of grace: *Hayle full of Grace.* Giues the reaſon of it: *Our Lord is with thee.* Aſſures her *she shall conceiue, and bring forth a ſonne*: a great Sonne: a Sonne: who as he is indeede, *ſo shall he be called*, and acknowledged to be *the Sonne of the higheſt*, *Ieſus*, a Sauiour; *and shall raigne in the houſe of Iacob for euer. And that*, therfor, *she is bleſſed amongſt* and aboue *all women.*

Affection. O greateſt aſtonishment to the Angells that euer they yet mett with, ſince the Heauens Creation! O greateſt bliſſe to man that euer yet befell him, ſince his firſt fathers fall! O bleſſed effects of the flight of the world, of ſilence, of ſolitude, of frequent prayer! O Marie, God Angell, and man expecte thy conſent. O pious Virgine, mournefull Adam, with his whole miſerable poſteritie banished out of Paradice, ſuppliantly crye to thee for it. Abraham, Dauid, and all the ancient Fathers inſtantly begge it. In a word all the world caſt at thy feete, humbly ſues for it. If that conſent be giuen, a paſſage to heauen is layd open to vs all.

THE II. MEDITATION.

I. POINT.

CONSIDER yet further, and diligently ponder theſe pretious words, which flow as heauenly pearles from the mouth of an Angell, which man ought humbly to imbrace, relish, and locke vp, not proudly and profanely to controle. Bleſſed Marie is declared full of grace; nor that, in an ordinarie manner as diuers other Saintes were, but according to the meaſure which Chriſt ſorted out for his beſt beloued Mother, who wiſely ſutes his giftes and graces according to the function, place, and dignitie to which he pleaſes to call euery one. The fountaine, the riuer, the brooke, are each one full: ſo is the Sonne, the Mother, and the ſeruant. But the Sonne, as the ſourſe and ſea whence all graces flow: the Mother as neerlieſt ioyned to, and moſt abundantly participating of the ſaid ſea: the ſeruant, as placed at a greater diſtance, in a meaſure aggreable to a ſeruant: in fine the ſeruant poſſeſſes it but by partes, the Mother in the whole plenitude, as ſaith S. Hierome.

Affection. All hayle, all hayle spotlesse Virgine, mother of grace and mercy, sith thou art the mother of my Lord and master, I feare not to salute thee with an Angell, *full of grace*; since to speake with S. Athanasius, the holy Ghost descended into thee with all his essentiall vertues, which he stands possessed of by title of his diuine principalitie, and therfor thou art most iustly stiled *gratia plena*, as being replenished with the abundance of all the graces of the holy Ghost. Many, many daughters haue gathered riches togeither, tis true, but thou hast outstripped them all, and art inriched with that peculiar grace which gaue glorie to the heauens, a God to the earth, faith to the gentils &c. Deareſt Lady mother daigne to Conueye some dropes of that ouer-flowing grace of thyne, vpon my weake and languishing soule.

II. Point.

Consider that if Marie be full of grace, it is noe wonder, sith the same Angell assures her, and vs, that our Lord is with her *Dominus tecum.* Noe saith S. Bernard it is noe wonder that she is full of grace, with whom our Lord is: not our

Lord the Sonne onely, whom she clothes with humanitie, but our Lord the holy Ghost, of whom she conceiues: and our Lord the Father who begott him whom she conceiues: Nay rather should we wonder that he that dispatched the Angell to her, should be arriued to her before the Angell, and be found with her by the Angell.

Affect. Our *Lord is with thee*, deareſt Lady, that eternall and drayneleſſe ſourſe of all graces, and ſo the fulneſſe of grace, cannot be wanting to thee. Our *Lord is with thee*, the Angell is onely the Meſſeger of that good newes, but the God of Angells who ſent him, preuents him, and is alreadie thy gueſt. Our *Lord is with thee*, I ſay, nay with vs too by thee, ô thou Mother of mercy, who broughteſt forth our mylde *Emmanuel*, that is, *our God with vs*, our Ieſus, thy Sonne; whom who-euer loues, he is loued by his heauenly father, who with the Sonne and the holy Ghoſt will come vnto him, and take vp their manſion with him. O exceſſiue happines which accreues to vs by the meanes of Bleſſed Marie!

THE III MEDITATION.

For the Annouciation.

I. POINT.

CONSIDER further, that it is noe wonder that she that is replenished with all grace, and hath our Lord with her, and in her, should be tearmed *blessed amongst* and aboue all *women*. Since others haue but that by partes which she possesses in plenitude; and since he that is with others onely in a generall manner by Presence power and essence, is with her, in all the fulnesse of the Diuinitie corporally. Whence it is that she inioyes the aduantages, and is freed from the incommodities of all the states of women, to wit of Virgines, wiues, and widdowes. She hath the ioys of a mother, without corruption: the honour of a Virgine, without sterilitie; the libertie of a widdowe without solitude. She is therfor deseruedly blessed among and aboue all women.

Affectio. Lets vs then my soule, say, and neuer be wearie in saying with the Angell *Hayle Marie full of grace, our Lord is wit*

thee, bleſſed art thou amongſt all women, and incomparably aboue, and before all women: for thou art indeede the Glorie of Hieruſalem, the ioy of Iſraël, the honour of thy nation, race, and ſexe, for he that is powerfull workes wonders in thee, and for vs poore loſt ſinners, by thee. Ah vſe thy powerfull prayers to him, for vs now, and in the houre of our death. Amen.

II. Point.

Consider the Bleſſed Virgines bashfulneſſe, prudence, and retaynedneſſe in ſpeech. She is ſaluted by an Angell, *hayle full of grace, accompaigned with her Lord and Maſter, bleſſed among all women*, and yet she feares, euen an Angell in the shape of a man; she reſalutes him not, and in lieu of complacence, finds trouble in hearing ſo great commendations of her ſelfe, and falls a conſidering what kind of ſalutation that might be. She eyes her ſelfe as one who was dayly begging for grace and she wonders to heare herſelfe declared *full of grace*. Her companions vſe to be the poorer ſort of Virgines, and she admires to vnderſtande she is accompaigned with her Lord and Maſter. She loo-

kes vpon her ſelfe as the leaſt of women, and cannot therfor conceiue how she should be bleſſed amongſt all women.

Affection. Ah, my ſoule, doe we obſerue this Virgine *full of grace, bleſſed amongſt all women* ſtartled at the preſence of an Angell? while yet we poore frayle Creatures, miſerable ſinners, feare not the preſence of men, where we may haue experienced much danger? And when she returnes noe anſwer, but is troubled at her owne prayſes, euen from an Angell, prudently conſidering what they might import: shall we vainely fall in loue with the prayſes which men fawningly beſtow vpon vs; and therby vnconſideratly fall into queſtions, and anſwers, and ingagements, which leade we know not whither? Ah ſaith S. Ambroſe, *it is the part of a Virgine to quake and tremble at euery approache of a man, and to feare euery word he ſpeakes.*

THE

THE IV. MEDITATION.

For *the Announciation.*

I. POINT.

CONSIDER that while the Angell receiues noe returne of anſwer in words, he ſees it in effects. He obſerues in her a ſingular bashfulneſſe and modeſtie, which is the greateſt ornament of a Virgine: a chaſt feare and trouble to heare her owne prayſes: a prudent and mature conſideration what the words which she heard might importe, and while he heares noe words, he replyes to her comportments and thoughts, ſaying: *feare not Marie.* And why; Not becauſe an Angell ſalutes thee, and publishes thee bleſſed amongſt all women, but becauſe thou art indeede gracious and gratefull in the ſight of God, and haſt found loue and fauour with him. *For*, ſaith he *thou haſt found grace with God.*

Affection. Thus, my ſoule, let our chriſtian modeſtie and bashfullneſſe appeare before all men, and they will reade in our actions, without the helpe of words, that

religion raignes in our hartes, and they will depart with edification Let vsthus feare and flye the hearing of our owne prayſes, come they from men or Angells and we shall infallibly find fauour in the ſight of God, and his loue will leaue vs noe cauſe to feare.

II. Point.

Consider what grace and fauour it was that the Bleſſed Virgine found in the ſight of God, and you wil find that it was a moſt profound humilitie, Angelicall puritie, prompt obedience, and moſt feruent charitie, by which she conceiued in her wombe, and brought out to the world a Sonne and Sauiour, Ieſus, according to that which the Prophete Iſaye fotetold with admiration and aſtonishment: *behold a Virgine shall conceiue and bring forth à Sonne, and his name shall be called' Emmanuel*: which the Angell confirmes and determines to be her ſelfe, ſaying: *behold thou shalt conceiue in thy wombe and bring forth a Sonne, and thou shalt call his name Ieſus.*

Affection. Doe we indeede, my ſoule, deſire to conceiue Ieſus ſpiritualy in our

hart, and to bring him out to the world; Let vs then emulate theſe better giftes, and ſtriue to imitate this Bleſſed Virgines humilitie, puritie, obedience, and charitie, which were powerfull enough to draw God out of heauen, and to lodge him in her ſacred wombe; without theſe vertues we deſire, and expect him in vane: he that comes to ſubdue pride wille not lodge in a haughtie hart; he that is a pure Spirit, yea puritie it ſelfe, hates and flies impuritie. Practiſe theſe vertues interiourly and we ſhall not fayle to conceiue him, let the ſame ſhine before men, & we bringe him out to our neighbour, and he too togeither with vs will run in the odour of thoſe heauenly vertues.

THE V. MEDITATION.

For the Announciation.

I. POINT.

CONSIDER how this our B. Virgine neither appeares diſtruſtfull, nor light of faith, but behaues her ſelfe with all the prudence imaginable: for as at the firſt approche of the Angell, she onely

ponders, and giues noe answer, according to that of the wise man. *Young man speake in thyne owne cause scarcely.* So at the second onsett she speakes breifly and modestly, according to the same. *If thou be asked twice returne a shore answer : or heare holding thy peace, and aske.* So doth the Blessed Virgine saying to the Angell : *How should this be done because I know not man*, that is, according to Saint Augustine and other fathers, I am by vowe of Virginitie in a state of not knowing man.

Affection. This is that blessed temper, my soule, which all Virgines should striue to imitate ; neither to be too precipitate in casting out their hartes where noe neede requires : nor too bashfull in returning modest answers, and in mouing iust doubts, as occasion offers it selfe. As againe, they ought neither to be too credulous and light in beleeuing visions, reuelations, and fauours from heauen (especially such as relate to themselues) nor yet too distrustfull) all thinges being maturely pondered) as though Gods armes were shortened. Giue God

leaue to doe more then man can vnderſtand. And where his will appeares certaine, doubt not of his powre, ſeeme it neuer ſo impoſſible to our comprehenſions.

II. Point.

Consider how now the B. Virgine hauing giuen a teſtimonie that she knowes both how to keepe ſilence and how to ſpeake, there being tymes for both: that she was neither diſtruſtfull, nor light in beleeuing: that though she beleeued the thing, yet she was doubtfull of the manner, which she modeſtly demanded: and hauing receiued aſſurance by the Angell that is was to be effected by the power of the higheſt, and the operation of the holy Ghoſt, she preſently and wholy yealded vp her ſelfe to that power, which she knew to be omnipotent, ſaying behold the handmayde of our *Lord, be it done in me according to thy word,*

Affection. Say, my ſoule, in all occurrences, (with this Bleſſed Patroneſſe of thyne) ſeeme they neuer ſo hard to common ſenſe, *be it done to me according to thy word.* Are heauenly myſteries popoſed? Giue eare to them in ſilence. Is our anſ-

wer expected? let vs replye, without multiplicitie of words. Remayne we ſtill doubtfull in the matter or manner? demande modeſtly to haue the thing cleared, Doe we find that the ſolution depends vpon the power of the Higheſt? Lets ſtoope in obedience to faith, ſaying be it done to me according to this word: thas is, let that be done in me, by me, and with me, which is agreable in the ſight of the diuine Maieſtie. Let me be the humble matter or ſubiect of his diuine operations, whether I vnderſtand or vnderſtand not: becauſe *noe word is impoſſible to him.*

THE VI. MEDITATION.

For the Announciation.

I. POINT.

CONSIDER the incomparable humilitie, the firme faith, the prompt obedience, and admirable reſignation of this heauenly Virgine. The Angell declares her *the Mother of God*: and she her ſelfe, *his humble handmayde*: The Angell intimates a myſterie beyond the power of man, and she beleeues that God can doe

more then man can comprehend. The Angell ſeemes to deliuer impoſſibilities, that a Virgine without the knowledge of a man ſhould bring out a God, yet perceiuing that the hand of the higheſt is in the worke, ſhe beleeues that all thinges are poſſible to God, and affords prompt obedience, and vnder that powerfull hand abſolutly reſignes herſelfe to the whole without further diſcuſſion, while she vnderſtands not the halfe, depending vpon the diuine authoritie for the reſt, ſaying: *behold the hand mayd of our Lord &c.*

Affection. O my ſoule, what leſſons are not here put before vs for our inſtruction and edification (what vertues are not here practiſed to leade vs into an admiration of this glorious Virgine? was there euer acte of faith equall to this, for an humble mayde to beleeue herſelfe to be the Mother of God? Or a more admirably greate humilitie, then for the Mother of God to declare her ſelfe his humble hand mayde? or finally a more diuinely prompt obedience, then that ſuch a Mother was ſo a hand-mayde that she abſolutly reſigned herſelfe to what euer was to be wrought in her or by her: *behold the handmayde of our*

Lord. She neither knew how, nor when, yet she knew well (what we all ought to know) that she was wholy his, and so ought to be wholy at his disposse.

II. Point.

Consider that by how much our Blessed Lady is more exalted, though euen by an Angell; by how much she is made more sure of heauenly prerogatiues and graces, by so much she growes lesse and lesse in her owne eyes, and be she neuer so certaine to be the Mother of God, she will still remayne the humble handmayde of her Lord: and for his sake become the seruant of his seruants; and to make it good in effects, as well as inwords, she goes with speed into a citie of Iuda to visite her cosen Elizabeth.

Affection. Obserue, my soule, how this Blessed Virgine still proues a diuine Mistresse to vs, by word and worke, first crying out to vs all by how much thou art the greater, by so much more humble t'ly selfe. 2. Suspect the fauours we may seeme to haue from heauen if we waxe not more humble by them. 3. That humble words alone are not proofes of true humi-

litie, vnleſſe workes followes them: for ſhe finds it not enough to haue profeſſed herſelfe to be the handmayd of our Lord, vnleſſe in practiſe, ſhe proue herſelfe to be the humble handmayde of the handmaydes of our Lord; according to that of S. Peter: *be ſubiect to euery humane creature for Gods ſake.*

THE FIRST MEDITATION.

For the Viſitation.

I. POINT.

CONSIDER with what Bleſſed and glorious effects, this humble and religious officiouſneſſe of Bleſſed Marie was accompaigned. Noe ſooner had ſhe ſaluted her coſen Eliſabeth with the ordinarie Salutation of the Land *Pax tecum*, but the child in her wombe ſprung with ioy, and both the child and the Mother were replenished with the Holy Ghoſt. He, begun to preach the preſence of his maſter by ioyfull exultations which he could not yet performe by words: and ſhe with exclamations, to Prophecie, to prayſe, to magnifie, the Mother and the fruite of

her wombe, Ieſus, who ſpoke by his Mothers mouth, as S. Iohn heard by his Mothers eares.

Affection. O my ſoule, neuer, neuer can we looſe by humbling our ſelues, be we neuer ſo great and illuſtrious, but ſtill what we ſeeme to caſt away comes multiplyed home, honour and eſteeme continually moſt following him who moſt flyes it. Marie was indeede the Mother of God, though she had not ſtirred from Nazareth. But the heauens onely knew that: But when humilitie once brings her to Elizabeth, the world begins to be acquainted with the Myſterie, the Mother's magnified, the Sonne glorified, S. Iohn ſanctified in his Mothers wombe, and S. Elizabeth replenished with the holy Ghoſt, and by vertue therof publiſhes her to be the Mother of God, and vtters a bleſſed word which all the world till this day neuer ceaſeth to repeate Bleſſed, *bleſſed is the fruite of thy wombe* O glorious effects of Maries humilitie!

II. Point.

BVT consider how the humilitie which brought her thither leaues her not there, but leades her to a most Christian acknowledgement and profession of her owne nothing. She heares her selfe proclamed with a lowd voye blessed aboue all women, and the fruite of her wombe blessed: blessed as beleeuing what was said to her by the Angell; blessed as being the Mother of God: and yet amidst those highest, and withall truest commendations that heauen or earth could bestowe vpon a pure creature, she deuestes her selfe of all, as being of her selfe nothing at all, ascribing the whole to the Ocean of all goodnes, saying. My soule doth magnifie our Lord.

Affection. O admirable and incomparable humilitie and abiection of the Mother of God, which neuer had in earth any thinge like to it (saue onely the abismall humiliation of her Sonne Iesus) which noe honours, noe prerogatiues, noe blessings from the mouthes of men, could euer swell, or make her forgett, that all was Gods, and that all glorie which is not

taken in him, is meere vanitie. You (may she seeme to say) magnifie me *aboue all women, for my faith, for the fruite of my wombe, for the dignitie of being the Mother of God*; but I, the while, looke ouer all these priuiledges to looke vpon and laude the authour of them all, and my verie soule doth magnifie our Lord, that is, doth publish his greatnes, his magnificence, his sanctitie, wisdome and mercy, in all those heauenly giftes of his free liberalitie.

THE II. MEDITATION.

For the Visitation.

I. POINT.

CONSIDER that it was not with her tongue onely that she magnified her Lord by speaking glorious thinges of him, or abiect thinges of her selfe, as that she was his handmayde, whose Mother indeede she was. Or by her hands and feete, that is, by her workes and labours onely, especially those of mercy exercised vpon her cosen Elizabeth; or yet by her memorie onely, or her vnderstanding or will alone, but euen with her whole soule, that

is, with workes, memorie, vnderstanding and will, all ioyntly offered vp in one sacrifice of prayse and thankes giuing, and that too with huge ioy and iubilie of hart, *and my* verie *Spirit*, saith she, *exults in God my child, my Iesus, my Sauiour.*

Affection. O my soule, thus it is indeede that we are to magnifie our Lord; with all our hart, with all our strength, with all our soule. who payes not this, payes lesse then he owes. All that we haue, and all that we are, whether corporally or spiritually, in tyme or eternitie, all issues originally from his free bountie, and all ought to be ascribed to his mercy and goodnes. we may lawfully exult and reioyce, my soule, but it must be in our Lord. we may glorie, and we haue good reason for it, but le tit be with our B. Lady, *in Deo salutari nostro*: in God our Sauiour.

II. Point.

Consider for what it was that our B. Lady so magnified her Lord and Master: and she herselfe will giue the cause: becausse saith she *he hath mercyfully looked vpon the humilitie*, abiection, or pouertie of this handmayde. That is to spe-

ake with Theophilact while I looked not after him, he looked vpon my litleneſſe, and was mercifull to me while I ſought him not. Ponder this well; it is not becauſe he hade made her the moſt illuſtrious and bleſſed among all women, and euen greater in qualitie of Mother of God then the greateſt Cherubins and Seraphins, but becauſe he looked vpon her humilitie and abiection with the eye of mercy and pittie; that is, he approued, loued imbraced, and pleaſed himſelfe in it, and mercifully preuented her by his grace.

Affection. Our firſt acknowledgements, my ſoule, following our B. Laydies example, muſt be, for that which was firſt in Gods fauours to wards vs: when his vn compelled and free mercy had nothing to looke vpon but our miſerie; when he looked downe, and found all mankind at a loſſe, none doing well, not one. Fayle not then, my ſoule, what euer the world may conceiue and publish to our prayſe: how glorious and happie ſoeuer our preſente ſtate of life may be: what euer perfections grace may ſeeme to vs, to haue wrought in vs; fayle not, I. ſay, *to magnifie our Lord, and to reioyce in God our Saviour, for that he*

dayned graciouſly to looke vpon our vileneſſe, abiection, and miſerie, by which looke or loue of his all our happineſſe was begun.

THE III. MEDITATION.

For the Viſitation.

I. POINT.

CONSIDER what was the ſeconde cauſe for which our Bleſſed Lady did ſo magnifie our Lord, and you will heare her ſelfe againe shew it. Still remouing all prayſe from her ſelfe to aſcribe it to the fourſe of all Good, *becauſe*, ſaith she *he that is mightie hath done greate thinges to me:* as though she should ſay; let none be ſlow in giuing credit to this ineffable myſterie; let none admire that I. a Virgine haue conceiued; for how euer it is in me that this aſtonishing wonder is wrought, yet it was not I, but the Almightie God that wrought it in the power of the moſt high who ouershaded me. And the whole reaſon of the worke, is the omnipotent power of the workman, who alone workes great, inſcrutable, and wonderfull thinges.

Affection. Feare not, my ſoule, to acknowledg with our Bleſſed Lady, that he

who is mightie hath wrought great thinges in thee, so thou humbly with her too confesse vpon whom they were wrought, and by whom: for so thou shalt stille haue thyne owne misery and Gods power, mercy, and bountie before thyne eyes: so shalt thou neuer forgett that he is all, and thou thy selfe nothinge at all; and yet finding so many benefits, whether of body, or soule, or fortune, freely bestowed vpon thy pouertie and nothinge, thou wilt euen melt away with admireing loue: and willingly and ioyfully spend what soeuer thou hast of life or abilitie in continuall Magnifying of so good a Lord, and in Spirituall exultations in so Deare a Sauiour.

II. Point.

Consider how hugely great that grace of Gods looking vpon B. Maries abiection must needs haue bene, sith from thenceforth all generations shall call her blessed as she her selfe feares not, to foretell, hauing first giuen the honour of it, to him that was truly the Authour therof. Certainly that aspect or *looking* vpon, was the effect of eternall direction (according to that, *vbi amor, ibi oculus*)

oculus) and ſingular election, his looke or aſpect, onely following his loue, ſince as S. Auguſtin ſaith, *Gods looking vpon one by grace, is the deliuering of him from abiection and abandonnement.*

Affection. O my ſoule what an exceſſiue ioy is it, to a truly Chriſtian hart, to ſee this prediction ſo fully verified. *Bleſſed art thou*, began the Angell: *bleſſed art thou*, went on S Elizabeth: and from them 16. ages, and vpwards, tooke, and euer ſince continued the ſame ſonge, all the Ancient Fathers being, as it were, at a holy ſtrife which might take it the higheſt, and all the Chriſtian world from the ryſing of the ſunne till the ſetting of the ſame, hauing nothing, after Ieſus, ſo frequently in its mouth as our *Bleſſed Lady*, that, being as it were, among them all, her proper name. whervpon millions of millions, of all ſexes, and ages, and conditions, all the world ouer, euery day, fayle not to ſing her Canticle, and publish, and confirme her *bleſſed by all generations.*

THE I. MEDITATION:

For the Natiuitie of our Bleſſed Sauiour.

I. POINT.

CONSIDER yet how many iuſt reaſons concurre to oblidge all mankind to proclaime her bleſſed for euer. Firſt becauſe *she beleeued* 2. Becauſe *she was fullof grace* : 3. Becauſe *she brought out a moſt bleſſed fruite.* 4. Becauſe the All-powerfull or *Almightie wrought wonderful thinges in her* : 5. Becauſe she was *the Mother of our Lord* the King of Glorie *6.* Becauſe she reſerued *the puritie of a Virgine* togeither with *the fecunditie of a Mother.* 7. Becauſe neither was their before her, or euer ſhall there be after her *any like or comparable to her.*

Affection. Bleſſe her then, my ſoule, bleſſe her togeither with heauen and earth, with Angells and Saintes : and withall, learne of her to bleſſe, to prayſe, to magnifie, that powerfull hand which wrought wonders in her and by her; that fruite of her wombe, that *God her Sauiour*, whom she brought out: bleſſe her firme faith;

her fulneſſe of grace; her pure maternitie; her fruite full Virginitie. Say, ſay, my ſoule, with the deuoute Saint Bernard: *while the riuers run into the Sea; while the woodes ouershade the mountaines; while the ſtarres poſſeſſe the heauens, thyne honour, thy name, thy prayſes shall alwayes remayne.*

II. Point.

CONSIDER that though Bleſſed Marie were a iuſteſt ſubiect of admiratiō to men and Angells, in all the ſtates of her life, as being deſigned for a worke which paſſed all their capacities, euen to conceiue it: yet was she then moſt bleſſefull and bleſſed when she did not onely promiſe, but preſent her bleſſed fruite. when our God was not onely *our Lord with her*, and in her, but our *Emmanuel* or *our God with vs, by her*, when that *flower of the field* began to appeare in our Land, and her Virgine *earth brought out a Sauiour: when finally her dayes were fully come that she should be deliuered, & she brought-forth her first begotten Sonne, and ſwadled him in cloothes, and layd him downe in a manger.*

Affection. Then, then, my ſoule, it was indeede, that all men of good will began

to blesse her, ioyninge with the multitudes of Angels who compasse about our more then Salomons litle bedd, to sing a *Gloria* to the child of her wombe, and peace to the world. Then did she place her young Sonne, our God, visibly amongst vs, and therby freed vs from that ancient reproche *Vbi est Deus tuus, where is thy God?* Now thou mayst tell the Diuell, my soule that here he is, to subdue his pride. Thou mayst tell the incredulous Iewes that here he is, to confound their malice. Thou maist tel all men of good will, that here he is, to breake our chaynes, to cure our wounds, to direct, to protect; to comfort, to saue, the poore banished Sonns of Eue.

THE II. MEDITATION.

In the Natiuitie of our Sauiour.

I. POINT.

CONSIDER that then it was indeede that she shewed her selfe to be a Mother, when she brought forth to the world her *first begotten Sonne, and layd him*

in a manger. Then she was indeede Mother in effect, and Mother of God, and in that name, and qualitie, according to S. Thomas of Aquine, the greateſt creature that euer was, or euer shall, or can be made, euen by the Almighties power, ſince to be the Mother of God, as being ioyned to a thing of an infinite perfection, includes in it ſelfe a certaine infinite dignitie.

Affection. Stand amayſed, my ſoule, at this heauenly prodigie as hauing neither words nor thoughtes ſutable to this ineffable dignitie, or at leaſt ſay with that great S. Andrew of Hieruſalem: O holy Lady *Thou art the incomprehenſible ſecreete of the diuine economie, whom the Angells deſire inceſſantly to behold. Thou art the admirable lodging of an humbled God. Thou art that agreeable earth, which made him deſcend from heauen, and gaue him entrie among vs. Thou art the treaſure of the myſteries shut vp before all ages. Thou art the liuing booke wherein the word of the eternall father was written by the pen of the holy Ghoſt. Thou art the authenticall Inſtrument of the peace made betwixt God and man &c. what shall I ſay? words fayle, my Concep-*

tions are languishing, and answer not to the ardour of my soule.

II. Point.

Consider her againe in qualitie of the Mother of God, and as such you will find that God is truly *caro ex carne eius* flesh of her flesh: That Word which in the begining was with God, and and was God, was in this tyme made flesh of her flesh. So that as God the Father can onely say, *thou art my Sonne, this day I begott thee* by an eternall generation: so this B. Virgine alone can onely say, *I am thy Mother, this day I brought thee forth* by a temporall birth.

Affection. Good God to what a high flight doth this call the thoughtes of man. What strange relations and connections hath this Virgine Mother, in qualitie of Mother of God with God himselfe? He in eternitie had a Sonne without a Mother! She in tyme, a Sonne without a father! He a Sonne consubstantiall, or of the same substance with him selfe; she the same Sonne of her substance. I, saith S. Augustine, *God gaue that verie onely begotten Sonne to Marie, who as being begotten of hi*

owne hart equall to himſelfe he loued as himſelfe, that God and Marie might naturally haue one and the ſame Sonne God, who made all, made himſelfe of Marie, to reſtore all that he had made. He who could of nothing make all thinges, would not without Marie reforme the thinges that were deformed. Ah, my ſoule, what an ineffable dignitie is this: what helpes may not we expect from one ſo neere to God by ſo ſingular prerogatiues?

THE III. MEDITATION.

In qualitie of Mother of God.

I. POINT.

CONSIDER her againe in qualitie of Mother, and ſay: If Mother and that Mother of the Sonne of God, then compartner, and comparent, or common parent with God the Father: if Mother of a moſt louing and beſt beloued Sonne then the beſt beloued of Mothers or creatures, and conſequently indowed with the beſt gifts amongſt and aboue all creatures in heauen and in earth, ſince loue is but a well wishing, and Gods loue giues what it wishes vs.

Affection. O the bleſſed connection alliance, and neereneſſe in bloud contracted betwixt God and man in the perſon of Marie, and by her meanes and mediation! O my ſoule, they that were farre out are now by her meanes nere at hand She has found fauour with God, and credit to bringe vs into fauour too. She is his mother and our Mother, and ſo we are his brethren: and if brethren coheires with her Chriſt. *Hence we are an elect generation a kingly preiſthoode, a holy Nation, a people of purchace.* Marke theſe great titles, my ſoule and learne to value thy ſelfe accordingly.

II. POINT.

CONSIDER her yet againe in qualitie of the Mother of God, and ſay if the Mother of God, then her ſacred wombe was the Bleſſed Paradiſe to which our ſeconde Adam was reſtored, and wherin he was lodged for nine monthes ſpace for w'ich tyme she happily poſſeſſed all the riches of heauen; *the riches of the wiſdome and knowledge of God.* Finally if the Mother of God, she was the faithfull Guardian of his tender yeares; the inſeparable companion of his flight into Egipt,

and returne home. She bore him in her armes, she clothed him with the worke of her hands, and fedd him with the riches of her chaſt breaſtes.

Affection. O Ieſu! who will make me ſo happie, as that *I might find thee my brother, ſucking my Mothers breaſtes, that I might kiſſe thee, and that none hereafter might deſpiſe me?* And that I might diſcouer, with what faith feruour tenderneſſe, obedience, humilitie, and charitie she performed thoſe pious offices about thee; that in imitation therof, I might at leaſt exhibite ſome ſmale parte of them, to thoſe litle ones, my Chriſtian brethren, whom thou haſt left me in lieu of thy ſelfe, and ſo earneſtly and effectually commendeſt to me, ſaying *what euer you doe to thoſe litle ones you doe to me.* We haue yet then, my ſoule, meanes left vs, to keepe, to accompanie, to cloth, to feede, our poore brother Ieſus.

For the Purification of our B. Lady.

THE FIRST MEDITATION.

I. POINT.

CONSIDER that it is a Virgine-Mother who this day presents her first begotten, being the God of the Temple in the Temple of God: and as such neither child nor Mother could be subiect to the Law of Purification, she, being free from all spott of sinne, or corporall impuritie; he, being puritie it selfe. How is she moued then to subiect her selfe to that Law, saue onely to leaue vs a rare example of a singular obedience.

Affection. Noe, noe, chaste Virgine, thou hadst noe neede of Purification, who wast wholy faire, and hadst noe stayne in thee. But thou art the Mother and best imitater of that Sonne, who while he was subiect to noe Law neither, would yet humbly vndergoe the Law of Circumcision: and so wilt thou that of Purification. Thou hadst noe neede, I say, but we had neede of noe lesse then thy Sonns and thyne owne example, to induce vs to

the humble and obedient obſeruance of the moſt iuſt and laudable Lawes and duties vnder which we liue. For doe we not, my ſoule, doe we not ſometymes repine at them, diſpute them, and ſeeke holes to euade them?

II. Point.

Consider that this Immaculate Virgine ſubiected herſelfe to the Law of Purification, not onely to teach vs obedience, but alſo to ingraue true humilitie ſtill deeper and deeper into our harts. She had taught it by word, when she ſaid, to the Angell who declared her the Mother of God, *the handmayde of our Lord.* She taught it in fact, in going to viſite one leſſe then herſelfe, S. Elizabeth. But now she teacheth it in an occaſion, where honour ſeemes to be ingaged, where her ſanctitie and puritie may be ſuſpected.

Affection. Ah my ſoule, how farre do we poore ſinners fall short of this great perfection? Alas how vnwillingly and rarely doe we ſtoope downe, in fact, or giue place to one that is belowe vs? Nay, if we humble our ſelues in words onely; if we doe not rather extolle and preferre our

ſelues before our betters, or (being blamed or reprehended for any litle fault) if we doe not excuſe ourſelues, yea with choller? and inuentions *ad excuſandas excuſationes in peccatis, it is much.* But to ſuffer while we are innocent, eſpecially if our honour and reputation be neuer ſo litle in queſtion, is a thing we find not patience to diſgeſt. Alas, my ſoule, we Chriſtians ſeeme quite to forgett that we are ſchollers in Chriſts and Maries ſchoole, and what leſſons they haue deliuered vs.

THE FIRST MEDITATION.

For the Aſſumption.

That her life was ſpent in heauenly aſpirations.

I. POINT.

CONSIDER with many of the holy Fathers, that our B. Lady from her deare Sonns Aſcenſion to this preſent day of her glorious Aſſumption, imployed all her tyme in heauenly contemplations, feruent eleuations of harte and inflamed aſpirations after her dearely beloued child. How often ſaid she, with

more then a S. Paules feruour, *that she desired to be dissolued, and to be with Christ?* How often did she adiure the daughters of Sion *to stay her with flowers, to compasse her about with apples, because she languished with loue? Tell him*, saith she, *that I languish with loue.*

Affection. Thus it was, my soule, that this heauenly hart continually euaporated it selfe out: thus, while her body was detayned in earth, did her soule liue in heauen: and thus it is too that euery chaste turtle should behaue herselfe in the absence of her mate, sometymes moaning herselfe with holy Dauid, saying: *ay mé! why is my seiourning stil prolonged?* Sometymes with S. Paule, *Christ is my life, and death is my gaine.* Sometymes againe with the feruent S. Augustine: *Liue I will not, dye I will, I desire to be dissolued and to be with Christ.*

That her life wasted away like incense in the flames of loue.

II. Point.

Consider that Blessed Marie hauing as truly conceiued in her hart the sacred fire which her Sonne brought

downe, as she had conceiued him in her Virginall wombe, she continually watched it like a holy Veſtall, and did not onely keepe it a liue, but euen added new fewell to it, by euery leaſt action of her life, ſo that, that holy flame was increaſed to ſuch a degree that it was impoſſible for a humane hart to endure it, without waſting away like incenſe in the thurible, to imbalme the world with her heauenly odours.

Affection. Ah my ſoule, comme and behold this heauenly Viſiõ. See how Moyſes his burning bush, whom noe fire of concupiſcence could euer touch, begins to melt away in the fire of loue. See our ſacred Salamander readie to conſume in the flames which she loued, wherin she liued, & wherwith she was to deliciouſly nourished. O that this cold lũpe were better acquainted with this deare torment, with this fire which burnes ſo delightfully. At leaſt, ô thou Bleſſed Holocauſte of Loue, preuayle by thy powerfull prayers, that the fire of the Holy Ghoſt may burne my reynes and hart, that I may ſerue him with a chaſte body, and pleaſe him with a cleane hart.

THE II. MEDITATATION.

For the Assumption.

That she dyed of Loue.

I. POINT.

CONsider that Marie must dye then becauſe she was a child of Adam : becauſe she was the Mother of a God who dyed : becauſe a pretious & delicious death will doe her the right to deliuer her vpp to her Sonne in glorie ; nor is glorie to be had but by death, she muſt dye then who brought out life. But as loue brought her Ieſus downe from heanen, and by loue she cõceiued him, ſo muſt noe other hand then that of loue (which is now growen ſtronger then death in her) breake the band of mortalitie, aud reſtore her to her life, her loue, her Ieſus.

Affection. O death louingly vitall! ô loue vitally|mortall! O death of loue the nobleſt of all deathes! And therfor due to the moſt noble life that euer was amonſt creatures, whereof the verie Angells would deſire to dye, if dye they could. Be ah re-

turne, returne thou Sunamiteſſe, returne that we may haue the happineſſe to looke vpō thee, to craue thyne aſſiſtance in our neceſſities. O Marie, thou Mother of grace, Mother of mercy, protect vs againſt our enemyes in our life, and receiue vs at the houre of our death. *Amen.*

II. Point.

Consider that if Ioue gaue the blow, it was the moſt noble death that euer creature endured: If Ioue gaue the ſtroke, it was the moſt deliciouſly deare and deſired that euer humane hart taſted. And as this death was moſt noble and moſt ſweete, ſo was it attended by the moſt noble compagnie. All the Apoſtles) as witneſſeth the great Areopagite) by Gods Prouidence and power, and all the Primitiue Chriſtians about Hieruſalem being preſent at it. Yea euen Millions of Angells, and Chriſt himſelfe. Witneſſe S. I. Damaſcene with many others.

Affection. O what a mixture of delight & ſorrow did poſſeſſe thoſe Apoſtolicall and primitiue hartes! Of ſorrow, to ſee themſelues readie to become Orphants hauing both the Mother and the Sōne taken from them.

them. Of delight to behold that diuin-Phenix melting away vpon her bed of hoe nour amidst the odoriferous flames of Sacred loue, readie to flye into their Masters Celestiall imbracements. O what Canticles of prayses did not they singe? what actions of grace did they not render?

THE III. MEDITATION.

That her body was free from corruption.

I. POINT.

CONSIDER that though a death of loue, or a beloued death could separate the soule from that B. Virgines body which was buried by the Apostles &c. in Gethsemany, yet deathes corruptiō durst not at all fastē vpon that incorruptible body which had brought out life. As we deney not, saith S. Augustine, that the Mother of God was subiect to the Law of death, so haue we learnt in the Shoole of Christianitie, to priuiledge her from corruption, whose grace and sanctitie was such, that she singularly merited to lodge God in earth.

Affection. Noe, my soule, the immacu-

late body of this incomparable Virgine was not subiect to corruption, it was not fitting that that chaste flesh which gaue flesh to clothe our humanised God, should be deliuered ouer to the wormes. Though death was her gaine, yet had corruption bene her losse. God would not permitt, that *holy one*, who was vncorrupt in her Conception, in her childbirth, and after her childbirth, *should meete with corruption* in her graue.

That her body was assumpted vp to heauen by her Sonne.

II. POINT.

CONSIDER that scarcely had this sacred *Depositum* of her immaculate body remayned three dayes in the graue after her vitall death (witnesse S. I. Da.) till he that rose the third day by his owne power, came to rayse his blessed mothers body, that her body and soule being vnited againe, he might inioy his whole mother, and she him in his glorie: Saying to her, ryse make haste my friend: or according to S. Augustine: come from Lybanus my spouse, come from Libanus, come thou shalt be crowned, taking her by the right hand, saith he, and conducting her in

pompe and magnificence, according to his good pleasure.

Affection. O, my soule, with what heauenly acclamations, with what Angelicall admirations, and exaltations, was this singular triumph accompaigned? While euen the astonished Angells cryed out; *who is this, who comes vp from the desert, flowing with delightes*, and has the confidence *to leane vpon her beloued*, our Kinge? Let vs, my soule, earnestly begge her intercession, what cannot she preuayle for, whom the God of heauen so much honours?

THE VI. MEDITATION.

How inthronised.

I. POINT.

CONSIDER whither this best of Sonns could leade this best of Mothers; but to the best place that euer creature was capable of, euen aboue the Cherubins and Seraphins to the Throne of God. S. Augustine is my warantie saying of her. Thou didst passe the Angelicall troupes, and aduance euen to the throne of the souueraigne Kinge.

Affection. Yes, ô thou Souueraigne

Queene, ſaith S. Auguſtine (ſeconded by S. Anſelme) the King thy Sonne rayſed thee to the the ſame ſeate, where he had placed what he tooke of thee, it being but ſutable to reaſon, that thou ſhouldſt be there, where that is which was borne of thee.

How honored.

II. POINT.

CONSIDER what honour accrues to her in that Throne of Glorie, and we ſhall find that ſhe is honored by God the Father, in qualitie of his deareſt daughter: Of God the Sonne, as his deareſt mother: and of God the holy Ghoſt, as his deareſt Spouſe. Of all the Angells, and Saintes of heauen, as the beſt beloued Mother of their Maſter, and the moſt glorious Queene of their heauenly Court.

Affection. All hayle thou glorious Queene of Heauen, it is not now all the generations of mẽ, or one Angell that ſalutes thee full of grace, but all the Quires of Angells which pronounce thee bleſſed; and full of glorie. Yea the whole Trinitie doth inrich thee with incomparable prerogatiues of honour, and glorie, farre aboue all the reſt.

FINIS.

MEDITATIONS
FOR ALL THE SVNDAYES IN THE YEARE
DRAWNE OVT OF THEIR RESPECTIVE GOSPELLS

Composed by the same Authour

THE SECONDE PARTE.

Lex tua meditatio mea est.

PARIS
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M. DC. LXV.

THE FIRST MEDITATION FOR THE FIRST SVNDAY, IN ADVENT.

There shall be signes in the sunne, and the moone and the starrs: and in the earth distresse of nations, for the confusion of the sound of the sea and waues, &c. Luc. 21.

THE FIRST POINTE.

CONSIDER that there are two *Aduents*, or comings of Christ, intimated in this Gospell, and celebrated in the holy Catholike Church. The one of feare, when he shall come in dreadfull maiestie to iudge the vniuersall world: to thend that by whosome

feare, the forerunner of wiſdome, the heartes of her children may the better be prepared to receiue hym by loue in his firſt coming by his gracious Incarnation, when he comes in humilitie and infirmitie. Nor is there a better way to ſecure our ſelues againſt his dreadfull maieſtie in that, then by imitating his abiſmall humilitie in this.

Affection. Let vs then, my ſoule, vpon the firſt ſommons of that dreadfull day, rowſe vp our ſelues from the ſleepe of negligence and ſinne, and without further dallying and delay, fall ſeriouſly vpon the ſtudie of our Maſter Chriſt his firſt leſſon, *humilitie*; knowing with S. Paule, that now it is the houre that we ought to ryſe, being called vpon by our holy mothers care. Now I ſay, euen now; at this verie houre, becauſe the youngeſt, the ſtrongeſt, the wiſeſt of vs all, knowes not whether the next houre will be allowed him yea or noe.

THE SECONDE POINTE

CONSIDER the dreadfullneſſe of that ſecond coming, by the aſtonish-

ing forerunners of it, as they are put downe by the pen of the holy Ghoſt. *There ſhall be ſignes in the ſunne, and in the moone, and the ſtarrs, and vpon the earth diſtreſſe of nations through the confuſion of the ſound of the ſea and waues.* Behold the wrothfull iudge doth not yet appeare, and yet the ſunne is obſcured: the moone refuſeth to afford its light: the ſtarrs fall from the heauens; the earth quakes: the ſea rores; all is in confuſion on all ſides: to witt, what was fore told by wiſdoſme, begins to be fulfilled: *The round world ſhall fight with him againſt the ſenſeleſſe: and he will arme his creatures to the reuenge of his enemyes.*

Affection. I haue ſinned againſt thee, ô my dread lord, I haue donne impiouſly in the ſight of thee, my deare father: I haue committ iniquitie, before the face of all thy creatures: Noe wonder then they all ryſe vp againſt me, diſloyall wretch that I am. Alas there is nothing in me but confuſion and rottenneſſe: nothing that is able to abide the ſtrickt tryall of thy ſterne iuſtice, vnleſſe thy mylde mercy come out before to preuent it. Mercy deare lord, mercy, Permitt not the poore ſoule which thou haſt

daigned to loue, and which has noe other hope but in thee, perishe in thy anger, mercy, mercy, mercy.

THE THIRD POINTE.

CONSIDER further the dreadfulneſſe of the ſame coming, by the wonderous effects it ſeemes to worke in men and Angells. In the Angells; for the heauenly powers, (goes on our text) that is, the Angells themſelues (though otherwiſe ſecure in themſelues, and abſolutly poſſeſſed of beatitude) are moued with a certaine admiration and reuerentiall feare, by the apprehenſion of the approch of the wrothfull iudge; the exactneſſe of his iuſtice, ād the multitudes of thoſe that are to be iudged. And in men, ſince they shall euen wither away, with a dreadfull expectation of what will become of them and the whole world.

Affection. O poore ſinfull man! o thou who finds thy conſcience ouerburdened with ſo many disloyalties againſt thy deare lord: tortured with ſuch multitudes of crymes againſt thy dreadfull, allſeeing, euer-liuing iudge. Alas! What

will then become of thee, when the verie Angells ſhall quake with feare; the Angells who are neither guiltie of ſinne or euen can ſinne: the Angells who alwayes perſormed the will of their lord: the Angells who are in the ſure poſſeſſion of his glorie. What will become of vs, my ſoule, who are guiltie of ſo many imperfections, palpable negligences, and heynous crymes (*makaing a short reflection vpon the courſe of our whole life*)

Reſolution. I will therfor iudge my ſelfe, while there is yet tyme &c.

THE SECONDE MEDITATION FOR THE SAME SVNDAY.

And then ſhall the ſonne of man appeare in the clouds of heauen in much power and Maieſtie.

THE FIRST POINTE.

CONSIDER, that if the ſignes and prodigies which fore run the coming of the all-powrefull, all-ſceing, and moſt iuſt, and wroth full iudge be ſo dread full, with what aſtonishment, horrour, and vtter confuſion muſt his preſence needs ſtrike ſinfull man, his mortall enemye, who crucified him againe and againe with

his vices and concupiſcences, and trode the ſonne of God vnder foote? His preſence I ſay, accõpaigned with ſuch daunting circumſtances: *Clouds and fogges ſhall inuiron him*, ſaith the Royalle Prophete: *and fire ſhall ſtreame out before him, and fire his enemyes round about, while the mountaines melt like waxe before his angrie face.*

Affection. Alas! who will haue aſſurance enough to be able to ſtand to ſee this dreadfull coming? who would not ſue to the mountaines to fall vpon them and hide them from ſo daunting an aſpect? Or euen pray with Iob to find protection in hell till his furie be paſt: becauſe the furie and anger of that man ſhall ſpare none in that day. Ah my ſoule! He ſees all that hath paſt from the begining of the world. He is moſt iuſt and will ſpare none: he is all powerfull, and none can reſiſt his decrees. It is horride to fall into the handes of a liuing God. Yet all this we muſt all ſtand to ſee. How neceſſarie is it then to prouide in tyme? *Let my reſolution be made accordingly.*

THE SECONDE POINTE.

CONSIDER. That if the approche of the iudge proue ſo dreadfull, what will his finall doome be? If we haue not courage enough to ſtand to behold his dreadfull face; how ſhall we be able to ſtand to heare his reuengefull ſentence which is without repeale? And yet truth tells vs (as ſaith S. Paul, without excepting any one) that we muſt all ſtand before his Tribunal. And heare that diſmale curſe pronounced againſt the wicked; *Begone you accurſed of my father into eternall fire, &c.*

Affection. Heauen and earth ſhall paſſe, my ſoule, but the word of God remaynes inuiolable and vnchangable for euer. We ſhall all heare this diſmale ſentence pronounced againſt the ſinner. *Begone curſed of my father: but whither? into euerlaſtaing fire.* O horrour of an eternally damning Doome! Ah who ſhall be the obiect of this endleſſe wroth? Who ſhall be the accurſed ſubiects vpon whom this reuengfull ſentence ſhall be executed? This lyes hidd in the abiſſe of Gods iuſt iudgementes. But who ought to be ſo

ſecure as that he should not freely beſtowe all his ſubſtance to buy out his pardon? Who would not abandon all pleaſures to auoyd this eternitie of fire? who would not imbrace all paines and preſſures, to purchace ſecuritie againſt that day of anger? Yet why art thou ſadd, my ſoule, and why doſt thou trouble me? Our God is the God of mercy, and his mercy out-ſpeakes all his workes. we are yet in the tyme of mercy. He wiskes not the death of a ſinner, but that be should be conuerted and liue. Reſolution.

THE THIRD POINTE.

But when theſe thinges begin to come to paſſe look vp, and lift vp your heades becauſe your redemption is at hand.

CONSIDER, that as the horrour of the ſentẽce pronounced againſt the wicked is moſt diſmale; ſo is that which the iuſt shall heare moſt comfortable and blisfull: *Come you bleſſed of my father, receiue the Kingdome prepared for you &c.* Then shall appeare in the face of the whole world, the difference there is betwixt the iuſte and vniuſt; the ſainte and the ſinner. Then

ſhall the iuſt man with exceſſe of ioye, lift vp his longe deiected heade, and ſee his redemption accomplished.

Affection. O, my ſoule, what harte is yet capable to conceiue, with what transports of bliſſe we shall be replenished vpon the hearing of this heauenly inuitation: *come*, ſaith our Sauiour, you bleſſed. But of whom? *of my heauenly father*. O rauishing benediction! *come receiue*. But what? nothing that is light and momentanie, *but exceedingly aboue measure an eternall waight of glorie*. Come and receiue, a kingdome, an heauenly kingdome prepared for you, purchaced by the merites of my paſſion. Come, enter into the ioy of your lord. Ah my ſoule, should we vpon the purchace of this beſtowe all our tyme, all our care, all our ſubſtance, we should then repute it as nothinge, in compariſon of the ineffable happineſſe which we shall then be poſſeſſed of for euer and euer.

THE FIRST MEDITATION FOR THE II. SVNDAY. IN ADVENT.

And when Iohn (Baptiſt) in priſon, had heard the workes of Chriſt &c. Matt. 11.

THE FIRST POINT.

CONSIDER, that though there was none amongſt the ſonns of women, either greater, or better, or dearer to the ſonne of God: none more innocent, more auſtere, or none imployed in a more diuine and neceſſarie function, to witt to forerun Chriſt, and to preach his coming to the people; none hauing leſſe commerce with the world; yet we find him in perſecution, in priſon in chaynes; to manifeſte to all men this diuine truth: that all they which deſire to liue piously in Chriſt Ieſus, shall ſuffer perſecution.

Affection. Let vs then, ô my ſoule, be ſo farre from lookeing ſtrangely vpon,

or falling out, with the perſecutions, temptations, contradictions, and croſſes, (be they of what kind ſoeuer) which Gods ſweete and euer iuſt prouidence, permitts, euen ſtrangely ſometymes to fall vpon vs: that contrariwiſe, they may euen proue matter of ioy to vs. Weare not better then S. Iohn, more ſaintly, more innocent, but contrarily miſerable ſinners; and yet behold him in perſecution, in priſon, in chaynes. We ayme at a pious life; and Truth aſſures vs this is the way, becauſe thou waſt aggreable to God; euen there for it was neceſſarie that temptation should tryc thee. Our deſigne is to raigne with Chriſt, and to raigne with him, we muſt ſuffer with him. Reſolution. Say then, be thou euer bleſt, ô lord. If we haue receiued good thinges from thy bountifull hand, why shoud we not ſuffer euill thinges? *Sit nomen Domini benedictum.*

The 2. Pointe.

Consider, that though they can keepe his bodie captiue in chaines, yet his better parte is at libertie, his

mynde is ſtill free and imployed about what he was ſent for. He cannot now in perſon preach to the people; and with that he has patience, but he can ſend his Diſciples to heare Chriſt preach, and in that he fayles not. There is noe reſtraint; noe want of commoditie of tyme or place, that can hinder a right harte to goe out to ſeeke Chriſt, to heare him ſpeake to it, and it to him; to ſtay with him reioyce in him, and happily in fine performe its dutie.

Affect. My ſoule, neuer be perplexed and troubled, that thou canſt not actually performe what thou truly deſireſt. It is our heart, not our body, which God deſires. Our workes without our wills, may want rewards: but our true deſires neuer. Canſt thou performe what thy obligation oblidges thee to? Be ware to fayle in it. Art thou hindred; by the malice of men, by ſickneſſe, by obediēce, by charitie? Neuer murmure at it. None is leſſe perfecte, for omitting what he cannot mend: for what Gods prouidence hinders: for what obedience inioynes: for what charitie commands. Let thy heart ſtand right, and all will goe right

in all places, tymes, and occaſions.

THE II. MEDITATION

For the ſame day.

Art thou he who is to come, or muſt we expect an other?

THE FIRST POINTE.

CONSIDER that S. Iohns Diſciples were ſent to Chriſt to know frō him ſelfe, by word of mouth, whether he were the true Meſſias or not: but he in lieu of words makes his workes anſwer the queſtion. Goe ſaith he, *and relate to Iohn what you haue heard and ſeene: The blind ſee; the lame walke; the lepers are made cleane, the deafe heare, the deade ryſe againe, to the poore the Goſpell is preached &c.* This ſilent anſwer is more full, more forcible, more ſatisfactorie, then words could euer make it: according to that: *if you beleeue not me, beleeue my workes.*

Affect. My ſoule, let vs ſtriue alwayes to make our workes ſpeake who we are, and what doctrine we follow. Let vs doe the workes of Chriſt, and they will de-

clare we are Christians, without the helpe of words, which alone gett litle credit. *Let your light so shine before men, that they may see your good workes, and glorifie your heauenly father* saith our diuine master. Let our endeuours be imployed to helpe the blind, the lame, the dumme, and our hearts and purses be open to our poore bretheren, and such workes will preach louder, to their eares, and proue more effectuall to conuert their hearts, then all the eloquence of wordes imaginable.

THE II. POINTE.

CONSIDER that though Christ, now a dayes, doth not ordinarily worke the forsaid miracles amongst vs corporally and visibly, yet doth he daylie and hourely worke greater ones spiritually, and inuisibly, in our soules: for haue we not bene blind and followed the blind, as wel in doctrine as manners, and he enlightened vs? haue not our peuerse willes bene lame to good, and he excited vs therto? haue we not bene leprous, and defiled with the infection of sinne, and he washed vs in the bloud of the lambe?

lambe? haue we not bene deafe to his diuine inſpirations, and he by his multiplyed graces broke through our deafeneſſe? haue we not bene deade by mortall crymes, & he by his holy Sacraments rayſed vs to life againe. So that while we receiue not the ſame, we fayle not of farre greater benefits.

Affection Its true, my ſoule, its moſt true; that while we ſeeme to want exteriour miracles, we dayly meete with greater and more profitable ones in our owne ſoule. For alas! is it not true, that the coutinuall miracles of Gods mercys to our deade ſoules ought farre more to be valued, then the greateſt infirmities of our corruptible bodies, which when they are at the faireſt, are but duſt and ashes, and about to proue wormes-meate? Let vs then, putting iuſte rates vpon thinges, moſt admire, magnifie, and loue thoſe, which come moſt home to our aduantage, and make vs appeare liuely, beautifull, and louely in the ſight of God.

THE FIRST MEDITATION.

FOR THE THIRD SVNDAY In Advent.

The Iewes ſent Prieſt, and Leuites, from Ieruſalem (into the Deſerte) to interrogate Iohn. Luc. 1.

THE FIRST POINTE.

CONSIDER that true vertue is of that nature, that the more it hides it ſelfe, the more it comes to be knowne and admired. S. Iohn ledd a life that litle aymed at any humane eſtimation. His conuerſation was rather with wild beaſts and birds then men. His habitation from his youth was a vaſte vnpeopled Deſert. His habit rough camels haire, his diet locuſts. Yet loe, while he hardly appeares a man of this world, the Preiſts and Leuites, are almoſt readie to aſcribe the dignitie of a God to him.

Affection. Doe we then, my ſoule, de-

ſire to be truly greate? Let vs take our ryſe from our owne litleneſſe & nothing. *Let vs loue to be vnknowne, and to be reputed as nothing.* Lets ſtriue to hide our ſelues from the eyes of the world, and the eyes of God and his Angells will be vpon vs. *Our lord is high*, yet *beholds lowe things.* Let honour ſeeke vs, not we honour: for if we ſeeke it, it flyes vs. if we flye it, it followes vs. Or if we will needs ſeeke it, let vs ſeeke it in God who honours his friends exceedingly. If we will needs ſeeke it, let vs ſeeke it where is true, and is giuen to none vnworthy of it. So ſeeke it, my ſoule, and greedily ſeeke it, and feare not to offend.

THE SECONDE POINTE.

CONSIDER S. Iohns profounde humilitie. He was ſanctified in his mothers wombe. Liued in the wilderneſſe like an Angell of heauen. Had teſtimonie euen from the mouthe of truth it ſelfe, that he was ſent out before him as an Angell to prepare his way. Was conceiued by the preiſts and Leuites to be the

Elias, nor a Prophete (in their sense) nor Messias: neuer the lesse he humbly confesses that he is not Christ, that he is noe more in verie deede, but the voyce of one crying in the Desert; that in fine he is not worthy to loose the latchet of his shoe.

Affection. O admirable humilie, worthy to be looked vpon, and imitated by all that loue Christ. O admirable humilitie! which whilst it makes S. Iohn appeare as litle, or, as it were, lesse then nothing in his owne eyes, he appeares more then a prophete, nay a verie Angell in the eyes of God, Angells, and men! O admirable humilitie, which canst find out thyne owne nothing in the midst of sanctitie. While multitudes of crymes (which make vs indeede lesse then nothinge) cannot preuayle with our proude hearts to humble them selues. O my soule, how desparatly are we lost, since miserie it selfe cannot make vs acknowledge that we are miserable?

THE SECONDE MEDITATION.

FOR THE SAME THIRD SVNDAY OF ADVENT.

Who art thou? Goſpell.

THE FIRST POINTE.

CONSIDER, that S. Iohns humilitie was not ſo much grounded vpon the examine of himſelfe, and the dignitie he found in himſelfe, who was ſanctified in his mothers wombe, as by compariſon to the Word (the ſonne of God) wherof he was the voyce, whoſe shoetye he acknowledged by the light of faith, he was not worthy to looſe. For in that ſight he truly beleeued he was nothing in the order of nature, but by his gift, who is, becauſe he is: nothing in the order of grace, and ſanctitie, but onely by participation with him who is ſanctitie it ſelfe. And therfor in that compariſon he truly and iuſtly humbled himſelfe, and acknowledged himſelfe to be leſſe in ſubſtance, worth and ſanctitie, then a droppe compared to the whole ocean.

Affection. Let vs thus looke vpon ou ſelues, my ſoule, and we ſhall not fayl to fall to nothinge; that is, to be truly humble. Let vs learne to knowe our ſelues, with relation to the knowing God and our ſelues ioyntly with Sainte Auguſtine, and pride can finde noe groud to worke vpon. He is the ſole fountaine of all *beeing*, *grace*, and *glorie*. We haue nothing of all this, but by his free gift: and without it vniuerſall vanitie, *vniuerſa vanitas omnis homo viuens*. What haue we which we haue not receiued? And why then doe we glorie in it, as though we had not receiued it. Reſolution. Put downe therfor this truth for certaine from S. Cyprian and S. Auguſtine. *We muſt glorie in nothing, becauſe nothinge is ours.*

THE SECONDE POINTE.

Let euery vallie be filled, and euery montaine and hill be made lowe: becauſe all fleſh ſhall ſee the ſaluation of God.

CONSIDER how S. Iohn goes ſtill on, teaching vs a fitt diſpoſition to receiue the Meſſias, or Sauiour ſent from

God by preparing his way, which is done by leuelling vallies, and throwing downe mountaines and hills: our leuelling of vallies conſiſts, in erecting our hearts from puſillanimitie and deſpaire by the confidence of ſeeing the ſaluation of God, or God our Sauiour, now neere at hand, whom all flesh shall ſee. And mountaines and hills we shall throw downe, by diffidence in our owne ſtrength which is meere weaknes; by depreſſing of our high flowen thoughtes; and falling downe into the knowledge of our nothing, with our humbled lord.

Affection. O my poore perplexed ſoule, why art thou ſadd, and why doſt thou afflict me? It is not vpon our owne workes that we builed our hopes: but vpon the infinite mercy of that Sauiour who comes by death to giue life to all men. And who truſts in him shall not be confounded for euer. Hearke how comfortably he cryes to vs: looſe the shakles of thy necke captiue daughter of ſion. Why art thou worne away with ſorrow? for nothing were you ſold, and without ſyluer you shall be redeemed. But are our proud hearts, happly, rayſed in-

to mountaines of presumption, vpon the view of our owne vertue ? Downe with them, vpon the sight of a God humbled, fall downe groueling vpon him, and protest to him, since omnipotencie is become impotent, as it were, and lyes at our Feete, miserie, rottennesse, wormes meate shall not dare to aspire.

Resolution. Humbly begge of him that all weake and lowlie soules may be filled with the multitudes of the blissings he bringes downe for man: and that all swollen hearts may share in the same, and learne of him who is myld and humble of heart. That both of them may meete with the ioyes of these blessed tymes, and find rest to their soules.

†
IHS.

THE FIRST MEDITATION

FOR THE FOVRTH SVNDAY IN ADVENT.

Prepare the wayes of our Lord.

THE WORDS OF THE GOSPELL.

THE FIRST POINTE.

CONSIDER, how this voyce of one crying in the Deſerte, this holy Euangellicall preacher, S. Iohn, teacheth vs how worthily to prepare our ſelues againſt the coming of his, and our diuine Maſter, ſaying: prepare *the way of our Lord.* And how doth he teach vs? Firſt by his example, by an abſolute retreate from the world, to liue in a vaſte wilderneſſe: by auſteritie, in meate, drinke, and clothes. ſecondly by his preaching the penance which he had firſt practiſed; admirable humilitie; and contempt of honour; publikly profeſſing himſelfe to be nothing.

Affection. None, my ſoule, is duely prepared to receiue our diuine Sauiour, who doth not firſt renounce the world, at leaſt in affection, if not in effect; and exerciſe acts of a penitentiall life. *Vnleſſe we do pennance we ſhall all perish together.* None is fit y prepared to receiue the humble ſonne of the hũble mother, but he that feares not to make publike profeſſiõ of humilitie and contempt of honours, with S. Iohn, ſaying: *I am not Chriſt, I am not Elias: I am not the Prophete whom you ſeeke* nay contrarily, my ſoule, we for our parts, are poore miſerable ſinners. We are not worthy that thou, ô Sauiour of the world, ſhouldſt enter vndter our roofes.

THE SECONDE POINTE.

The Voyce of God was made vpon Iohn the ſonne of Zacharie in the Deſerte.

CONSIDER, that it was in the Deſerte, that the word of God deſcended vpon this great Prophete, that is, there it was that he was replenished with diuine inſpirations, ſacred conferences, and heauenly doctrines: And there it is too, that we ought to heare our lord as he doth

promiſe by Oſee. *I will leade her* (the ſinfull ſoule) *into the wilderneſſe, and I will ſpeake to her heart.*

Affection. If we deſire in good earneſt, my ſoule, to be inſtructed from heauen, and to haue diuinelie ſweete conferences, with our heauenly ſpouſe, our hearts muſt turne deſerts, that is, things forſaken by the world, and freely forſaking it, that in ſolitude and ſilence we may truly ſay, ſpeake ô lord; for thy ſeruant heares: ſay to my ſoule, I am thy ſaluation, but ſay it ſo that I may heare it. That good God ceaſes not amidſt the multituds of our follies and vanities to ſpeake to vs, but it reaches but to our eares onely, the noyſe of the world hinders our heart, to heare thoſe heauenly inuitations, come my loue, my doue, my ſpouſe; and thence it is we anſwer not as we ought, my beloued is myne, and I am his.

THE SECONDE MEDITATION FOR THE SAME SVNDAY.

OF ADVENT.

Make his pathes ſtraight. Luc. 3.

THE FIRST POINTE.

CONSIDER, that the great kinge of heauen is daigning to come to vs; and it is butt fitting that we prepare his way by making his wayes right and ſtraight, that nothing may hinder his gracious acceſſe to our hearts; nothing doth more hinder his coming to vs, then our duplicitie and crookedneſſe of hart, our indirectneſſe of intention, *for a double tongued mouth he doth deteſt*: but loues to meete with the ſimplicitie of a doue. I know, ſaith Dauid, my God, that thou proueſt the hearts, and loueſt ſimplicitie. Who walkes ſimply, walkes confidently, and our lord protects him, and directs his wayes.

Affection. It is the great kinge of heauen, my ſoule, who by an exceſſe of goodneſſe is readie to come into the earth, to comfort vs, to inſtruct vs, to

redeeme vs. Not now in Maieſtie to fright vs; but in humilitie, in ſimplicitie, in abiection, in the forme of a ſeruant, to teach vs, in his owne perſon, to be ſimple and right, and fearing God. Let euerie mountaine, and hill then, be humbled; all lightneſſe of harte be ſubdued; all harshneſſe be banished; all duplicitie be corrected. The humble, mylde, and ſimple lambe, will onely lodge, in an humble, mylde, and ſimple breaſt.

THE SECONDE POINTE.

Who art thou? the Goſpell.

CONSIDER, that howeuer this queſtion was put by the Phariſies to S. Iohn, captiously, it may be, or out of ſome curioſitie: yet may it be profitably propoſed to each one of vs, for our ſpirituall aduantage. Who art thou? A Chriſtian, or one honored with the name of Chriſt. Further, who art thou? An English Chriſtian Catholike; that is, one, who is not onelie honored with the name of Chriſt, but alſo bleſſed for being called to ſuffer for that name. But who

art thou finally? Not onely a Christian, an English Catholike Christian, but euen one, by a singular dignation, called to be the spouse of Christ.

Affection. Good god, my soule, what titles of honour and dearenesse has not heauen bestowed vpon vs, which haue not bene granted to thousands of others. But alas may not these honours rather cause feare then ioy? for as gifts are increased, doe not also our accompts ryse higher? By the title of Christian, we are bound to be imitatours of Christ, and to expresse his life in ours. By English Catholikes, we are pointed out as the peculiar champions of Christs truth. And by spouses, we ought to be intirely and without reserue his. Alas! haue our liues bene answearable therto? Haue we not fayld in such, and such thinges &c. *with firme resolution of amendement.*

THE FIRST MEDITATION FOR THE FIRST SVNDAY AFTER THE EPIPHANIE.

Ieſus remayned in Ieruſalem, and his parents knew it not. Luc. 2.

THE FIRST POINTE.

CONSIDER, that as it happened here to Marie, and Ioſephe, ſo it chanceth often, (not onely to ſinners by mortall ſinne) but euen to moſt vertuous and deuoute ſoules, that Ieſus ſome tyme ſeemes to be loſt, while he abſents himſelfe without their knowledge, that is, while he withdrawes for a tyme the delicious conſolations of his preſence, to trye whether their loue be chaſte; that is, free from ſelfe intereſt, in that they loue not for any temporall commoditie, or any ſpirituall ſolace, but for his owne infinite goodneſſe alone. Nor can they oftentymes whithout much

patience, labour, and ſorrowe, find him againe.

Affection. Here in it is, my ſoule, that true vertue is tryed: when Ieſus is willingly wanted for the loue of Ieſus: that is, when we indeuour more faithefully to accomplishe his bleſſed will, in the midſt of our greateſt drineſſe in deuotion; then to inioy his conſolations. It is the Giuer, not the gift, we muſt priſe, if we will be true louers. It was neuer ſaid by our Sauiour, that he is my beſt ſeruant, who inioys moſt ſpirituall conſolation: but he that doth my will, is my brother, my ſiſter, and mother. Let therfor this reſolution be our buckler in the abſence of Ieſus: I will alwayes looke vpon the light of faith. I will humbly begge Gods grace. I will place an vnwearied hope in him. I will neuer conſent to be ſeparated from his charitie. Finally, I will rather leaue my ſelfe to his abiſmal prouidence and mercy, then to myne owne induſtrie.

THE SECONDE POINTE.

They (Marie and Ioſeph) ſought him amongſt their kinsfolkes and acquaintance, and found him not.

CONSIDER that B. Marie the Virgine mother of Ieſus, and Ioſeph his putatiue father, thoſe two incomparable perſons, ſought Ieſus and found him not: becauſe they ſought him where he was not to be found: to witt, among their kindred and acquaintance. But they perſiſted in ſeeking, and at length found him in the temple, diſputing amidſt the Doctours, whither his heauenly Fathers concernes did call him, as he himſelfe told them, ſaying: *Know you not, that I muſt be about thoſe thinges which are my Father's.*

Affection. It is not amongſt our Parents and kinsfolkes, my ſoule, that Ieſus is to be found: nay contrarily they are to be left to find him. *Heare daughter, and ſee, and incline thyne eare: and forgett thy people, and thy Fathers houſe; and the Kinge will couet thy beautie.* It is not among our acquaintance neither; for there, if we reflect well on it, he is rather loſt then found. But it is in the Temple we ſhall

infallibly finde him: among the Doctours and preachers of his holie lawe: in the Temple we shall find him really present in the B. Sacrament, readie to heare vs, and to bestowe heauenly blessings vpon vs

THE SECONDE MEDITATION. FOR THE SAME DAY

I must be about those things which are my Fathers.

The First Point.

Consider, that our first dutie ought to be payd to God, by attending to the worke wherin we are imployed by him, (which we are here taught by our B. Sauiours example) without any regard to parents desires, when they deturne vs from the seruice to which he calls vs. But that being first complyed with, we are in the seconde place, to returne to the dutie which we owe to our parents: following our Sauiours example againe, who leauing Ierusalem, *went downe with them, and came to Nazareth.*

Affection. If we pretend, my ſoule, to be the Diſciples and followers of Chriſt, we muſt learne of him what is required to it. And this he teacheth vs, as well by his practiſe here, as by his precepts where. *Vnleſſe one hate his father, and mother, his wife and children, brothers and ſiſters, yea and his owne life beſides, he cannot be my Diſciple.* When therfor reſpect to parents enters into oppoſition with Gods will and ſeruice, we ought to hate our Father and mother. That is, to kill that carnall affection which proues an enemye to God. Let vs pay that firſt dutie, my ſoule, to that almightie father of vs all: and then we cannot fayle to pay all honour, reſpect and loue to our deare parents, to obey them, and to be ſubiect to them, in all tenderneſſe, and filiall dutie.

THE SECONDE POINTE.

And he was ſubiect to them: to witt, Marie and Ioſeph.

CONSIDER, that Ieſus, as God, who was begotten eternally by his heauenly father, could neither be ſubiect to God nor man: becauſe, to ſpeake with

S. Paule, he esteemed it noe stealth to be equall to god the Father, with whom he was consubstantiall, and coeternall, nor could he as god-man, by any lawe of nature, be subiect to any man neither: because as such too, he was infinitly more worthy, more wise, and better, then all men. How was he then subiect to Marie and Ioseph? Marrie, to giue vs an example of the greatest humilitie and obedience imaginable, freely and of his owne accorde, he submitted himselfe to them both euen to the exercising of manual labours, or what els they pleased to commande.

Affection. O humilitie how great a thinge thou art, since we must haue an humbled god to teach it vs! Yet, as god, he could not: he takes then man vpon him to performe that great worke; so great a thinge it is to become litle! Whence holy S. Bernard, cryes out: *Who is he that becomes subiect? and to whom? God to man nor to Marie alone, but to Ioseph too. On euery side astonishement? on euery side wonders? That God should obeye a woman, is a humilitie without example. That a woman should commande a God, is a dignitie not to be para-*

elled. Blush proude duſte · god humbles himſelfe, and thou exaltes thy ſelfe od humbles himſelfe to men : and thou by earneſtneſſe to haue dominion ouer men preferreſt thy ſelfe euen before thy Authour.

THE FIRST MEDITATION

FOR THE SECONDE SVNDAY AFTER THE EPIPHANIE.

A Mariage was made in Cana (a towne) of Galilie. Io. 2.

THE FIRST POINTE.

CONSIDER, that noe good Chriſtian ought to looke vpon mariage otherwiſe then with eſtimation and reſpect: nor should any make nice to honour and countenance the younge maried couple with their preſence. The ſtate is honorable, and ordered by Gods prouidence to fill the emptie ſeates in heauen with ſaintes. Nay ſaith S. Paule, *this is a greate Sacrament*

In fine, our B. Sauiour, his Virgine mother, and ſome of his Diſciples, were inuited to a mariage in Cana, a towne of Galilie, and they freely daigned to honour it with their preſence and with the firſt miracle that euer Ieſus wrought.

Affection. Be we, our ſelues of what ſtate of life ſo euer, my ſoule, let vs not doubt to honour what our Sauiour honours. Virgines, we know, haue made choyſe of the better parte, following S. Paules counſell, which he had from our Lord; *yet better*, ſaith S. Auguſtine, *is an humble wife, then a proude Virgine.* If Virgins be more honorable, maried women are more neceſſarie. And if thoſe be the greateſt ornaments of Gods Church: The fruitfulneſſe of theſe, peoples the Church with thoſe ornaments. Let God be honored in both who wiſely diſtributes his gifts as he pleaſeth; *to one ſo*, and *to another ſo*: *as God hath called euery one, ſo let him walke* ſaith the great Apoſtle.

The Seconde Pointe.

Consider, that though theſe carnall mariages are both honorable and laudabile, yet are there other maria-

ges in the Church of god which farre out paſſe them. Thoſe were graced with the mother of God: theſe with God himſelfe To thoſe Ieſus was inuited: to theſe Ieſus inuites all that will, in thoſe Ieſus pleaſed to be preſent: in theſe he himſelfe is the ſpouſe. In thoſe, water was turned into wine: in theſe, is onely pure wine which begetts Virgines. Heare S. Auguſtine: *though ſuch as vowe Virginitie to God, hold a more ample degree of honour and dignitie in the Church of God, yet are not they without mariage: for they belonge to the mariage with the whole Church, wherin Chriſt is the ſpouſe.*

Affection. O admirable dignitie of the Virgine, where the humble handmayd is rayſed to the honour of a Bride to Chriſt himſelfe the Bridegroome whom whē she loues she is chaſte: whom when she touches, she is pure: whom when she takes in mariage, she is a Virgine! O ſuperceleſtial mariage! from whence fidelitie and fertilitie is expected, as well as in other mariages: for ſuch as breake this firſt faith, *haue damnation*, ſaith the Apoſtle: and the happie ſtate of Virgines, aſſures S. Auguſtine, is more fruitfull

and fertile: not to haue bigge bellies, but great mynds: not to haue breasts full of mylke, but harts full of candour: and in lieu of bringing forth earth out of their bowells, they bring forth heauen by their prayers. Hence issues a noble progenie puritie, iustice, patience, mildnesse charitie, followed by all her venerable traine of vertues. This is the Virginns worke to be sollicitous of what belongs to god, and to haue her whole conuersation in Heauen.

THE SECONDE MEDITATION FOR THE SAME SVNDAY.

CONSIDER, yet a third sort of mariage, wherin the whole Catholike Church, that is, all faithfull soules, are espoused to Christe in faith, hope, and charitie, but especially by charitie, which as Queene, drawes a longe with her all the powers, and affections of the soule, to conforme and subiect them to the pleasure of her diuine spouse, making but one will and nill, of two wills; to witt, that of God, and man. *And this conformitie*, saith the deuoute S. Bernard, *ma-*

ries the ſoule to God. Whence reſults, an ineffable content and pleaſure, and ſuch a heate of diuine loue; that the ſoule and all her affections are abſorpt therin.

Affection. Let the world then my ſoule boaſt as much as it will, of the pleaſures and contentements which it inioyes, they are not like to the lawe of the Lord thy God, that ſweete law of loue, in comparisō of which the moſt proſperous earthly pleaſure is but vile and baſe. The cheife Good is our Good, of which Tertulian ſaith excellently, ſoome goods as well as ſome euills, bring an intolerable waight with them, and moſt dearely and deliciouſly oppreſſe the ſoule. Hence it was that, that holie Apoſtle of the Indies cryed out; *Satis eſt Domine, ſatis eſt.* It is enough ô Lord, it is enough.

THE SECONDE POINTE

CONSIDER yet a fourth ſorte of Mariage; which is made euery day to all kinds of faithfull ſoules which approche to the B. Sacrament. Wherin we are made one with that diuinely deare ſpouſe of ours not onely by charitie, but euen in realitie, and in verie deede; we

are mingled with that sacred flesh of his in that celestiall banket which he bestowes vpon vs, to shew vs the excesse of his loue Whence S. Christome saith: *therfor it was that he ioynd himselfe with vs* and mixed his body into vs, to the'nd we might be come one with him, as the body is ioyned to the heade: for, euen as one who powres melted waxe, saith Cyrill, into other waxe, must necessarily wholy mixe the one with the other: so he that receiues the body and bloud of our Lord, is so ioyned with him, that Christ is found in him, and he in Christ.

Affection. O excesse of goodnesse! ô ineffable delightes of that most chaste and sacred mariage betwixt the kinge of heauen and poore man! Here, in this mariage banket, is serued in the foode of Angells: nay the kinge of the Angells himselfe, becomes the whole feaste! Nor is there neede there of any other wine, then the precious bloude of the Lambe who dyed for our loue, say then, my soule, and let all that loue and feare our Lord Iesus say with vs, *quoniam bonus: quoniam in sæculum misericordia eius*, that he is infinitly good, and his mercys are without end.

THE FIRST MEDITATION FOR THE THIRD SVNDAY. AFTER THE EPIPHANIE.

If thou wilt (ſaid the Leper to our ſauiour) thou canſt make me cleane. Matt. 8.

THE FIRST POINTE.

CONSIDER that the poore Leper had found by a longe and painfull experience, that there was noe hope of cure by the power of man; all his owne, and others endeuours, prouing vneffectuall: and therfor he wiſely reſolued, in an humble confidence to haue recourſe to him, whom he knew by faith, to *be able to doe all that he would in heaue̅, and in earth.* By adoration he acknowledges him to be God: and by his words, he publiſhes him to be all powerfull. *He came and adored him ſayinge: Lord, If thou wilt thou canſt*: and the preſent effects proue that his faith is powerfull and gratefull to Chriſt, who graciouſly replyes *I will. Be thou made cleane: and forth with his leproſie was made cleane.*

Affection. Our great and good Lord, my ſoule, neither wants power, nor good will, to cure all our infirmites, if we aske as we ought. If he ſome tyme delaye vs, it is but the better to trye vs and more euidently to acquainte vs with our owne want of abilitie; till he putt his powerfull hand to the worke; for then our leproſie is forth with cured. If he delaye vs, and ſometyme permitt vs for a longe ſpace to languish, and euen to be ouerspredd with our leproſie, it is but the more perfectly to humble vs, and throughly to cure the more dangerous deſeaſe of pride. Finally, if he delay the cure till we waxe more deſparatly ſicke, it oblidges vs, being at length cured, the more highly to magnifie his mercy, and publish his power, to all men.

THE SECONDE POINTE.

CONSIDER, that there is noe ſtayne ſo deeply ſetled, which Gods power is not able to fetch out: noe leproſie of body or ſoule, ſo inueterate and incurable which God, with a word, doth not cure. Our application or addreſſe is onely to be looked to. We muſt approche

to the Lord of life and death, as to one ſuch, with a liuely faith: with an abſolute confidence, that with a word, he can worke what he will; his power being onely limited by his will; as the faithfull leper plainly expreſſes: *Lord if thou wilt thou canſt make me cleane.*

Affection. Be then, my ſoule, thy leproſie; and other ſpirituall deſeaſes neuer ſo peremptorie. Be it that they haue growne on with thee ſince thy youth. Seeme they rather to be another nature, then natures defects: yet haue but a frequent, confident, humble recourſe to this ſouueraigne Phyſitian, with a true acknowledgement of thyne owne miſerable, and otherwiſe deſparate eſtate, crying out with a firme faith, O Lord, if thou wilt, thou canſt cure all myne infirmities; and infallibly, in his good tyme we ſhall heare. *I will, be thou made cleane.*

THE SECONDE MEDITATION FOR THE SAME SVNDAY

Of the Centurion, or Capitaine of an hundred Soldiers, who ſued to our Sauiour for the cure of his ſeruante.

THE FIRST POINTE.

CONSIDER, that we may moſt iuſtly admire him, whom our Sauiour the wiſdome of God, ſeemed to admire (how euer he could not indeede be ſubiecte to admiration, to whom nothing was vnknowne) His great faith, being but yet a gentile; then which our Sauiour teſtifies, he found none greater in Iſraell His tender care of his ſicke ſeruant, whom he tearmes his child. His greate humilitie, iudging himſelfe vnworthy to haue our Lord come to him. His true ſenſe of his power or omnipotencie, who, he knew could cure at any diſtance, by his word alone, ſaying: *ſay but onely the word, and my boy ſhall be healed.*

Affection. Iuſtly I ſay, my ſoule, may we admire, thoſe many, and great vertues, in that poore gentile but much more

that mercyfull Lord who firſt freelie gaue what he pleaſed afterward to admire: for faith is not ours by nature, but is a heauenly light ſent from aboue wherby he and we are taught, to loue and ſerue the meaneſt, as our children or brethren: humbly to deferre to our Superiours: to haue high thoughts of Gods omnipotent power: and with an abſolute confidence, to flye to his ayde in all our owne, and our neighbours neceſſities. We will therfor, not ſo much admire, as ſtriue to imitate the good Centurion, in our approches to our almightie Lord.

THE SECONDE POINTE.

I haue not found ſo great faith in Iſrael.

CONSIDER that our Sauiour makes well appeare, that God is not the God of the Iewes onely, but of the Gentils too: For how euer the Iewes bragged, that God was onely knowne in Iuda, and that his name was great in Iſrael: yet Truth reproches to them, that he had not mette with ſo great faith in Iſraël, as he found in that poore gentile, and with a dreadfull minace, leaues them

in a doubtfull expectation what might become of them, who esteemed themselues alone Gods chosen people, with exclusion of all others; saying: *many shall come from east and weste, and shall sitt downe with Abraham Isaac and Iacob in the Kingdome of heauen, but the children shall be cast out into exterior darknesse, where shall be weeping and gnashing of teeth.*

Affection. Who thinkes himselfe to stande, my soule, let him beware that he fall not. Ther is noe assurance in mans fayling force. Be our vocation neuer so holy, and angell-like, there is noe securitie; the brightest Angells fell. Seeme we to sayle neuer so prosperously, yet we haue iust cause to dreade a storme: and oftentymes we meete with shipwrake euen in the harbour, *Blessed* therfor; saith a holy Father, *is the man who is alwayes fearfull,* and diffident of himselfe. *Accursed is he who places his confidence in man.* If none know then, who is worthy of loue or hate, *let vs labour the more that by good workes we may make sure our vocation and election*: as saith that blessed Pope S. Peter, being taught that wholsome lesson by his owne fall.

THE

THE FIRST MEDITATION FOR THE FOVRTH SVNDAY AFTER THE EPIPHANIE.

When he (Ieſus) entered into the boat: his Diſciples followed him: and loe a great tempeſte aroſe, &c. Matt. 8.

THE FIRST POINTE.

ONSIDER that there could neuer appeare more ſecuritie, then when good Diſciples followed their good Maſter Ieſus; nor hope of a more happie nauigation, then when they were imbarked in the ſame boate with Chriſt. And yet loe a greate tempeſte aroſe in the ſea, ſo that the boate was couered with waues, which threatened preſent shipwracke.

Affection. Ah my ſoule, let vs neuer eſteeme our ſelues ſecure, while we ſayle on this dangerous ſea of the world: at noe tyme, in noe place, in noe companie. The whole life of man is a temptation vpon

earth. How euer we haue the happineſſe to be Chriſtians; that is, to be Diſciples; and followers of Chriſt. Though we haue otherwiſe the ſingular grace to be Catholike Chriſtians, and to ſayle in Peters shippe, where Chriſt is the ſouueraigne Pilote, yet ſtormes often ariſe, and we are readie to perish: and perish we shall infallibly, vnleſſe we fixe our whole confidence, as a ſure anker, in his power, who is able to make the windes and ſea obedient to his orders.

THE SECONDE POINTE.

The boate was couered with waues, but he (Ieſus) ſlept.

CONSIDER that as our Sauiour deales here with his deare Diſciples, ſo doth he ordinarily with his deareſt friends. The Diſciples are readie to ſinke, while he, as though he were not concerned in their danger, quietly ſleepes. The faithfull ſoule finds her ſelfe ſurrounded with all ſortes of temptations, which ſo violently make heade againſt her that she ſeemes euery moment readie to perish. And yet Ieſus ſleeps: that is, lea-

ues her to her ſelfe, readie to be ſwallowed vp, in thoſe raging ſtormes of her poore afflicted conſcience. So that whether she ſinkes or ſwimmes she ſcarce knowes: becauſe Ieſus ſeemes aſleepe to her.

Affection. And yet my ſoule all is ſafe: Ieſus is in the boate with vs. While we remayne in his bleſſed companie, and adheare to his ayde, we may be toſſed, but ſinke we shall not: for the God that keepeth Iſraël shall neither ſlumber nor ſleepe: but aſſures vs, that if we place our confidence in him, he will be with vs in tribulation, that he will deliuer vs, and glorifie vs. For the reſt, it is good for vs to be thus tryed; that we may learne by longe experience, and neuer forgett, that our ſtrength is weakneſſe; that our danger is in our ſelfe-confidence, and our aſſurance in the great God of all conſolation. *In te Domine ſperabo, & non confundar in æternum.*

THE SECONDE MEDITATION FOR THE SAME SVNDAY

The Diſciples came to Chriſt, and wakened him: ſaying: Lord ſaue vs we perish.

THE FIRST POINTE.

CONSIDER that as in the Diſciples iuſt feare of perishing, we ought to apprehend our owne danger in tymes of temptation: ſo by their example, we may find ſecuritie. They truſt not to their owne ſtrength or skill, but run preſently to Chriſt for ayde: they crye out and awake him: they acknowledge in his eares the hazard they run; ſaue ô Lord, ſaue vs, ſay they, we perish.

Affection. Let vs not then, my ſoule, amidſt our frequent temptations, and ſtormes of ſoule, fall to diſtruſt, diſquiete and perplexitie of mynde: nor yet hope by diſputes, and, as it were by force of armes, to vanquish them: But let vs vpon the verie firſt ryſing of ſuch tempeſts, imitating the Diſciples, run to Ieſus, and caſt our ſelues into his ſecure boſome

wherin alone is our ſafe ſanctuarie. Crye out ſo lowde that you may awake him: that man-louer loues to be importuned, and is wonne therby. Tell him, with all humilitie, and reſignation to his bleſſed will, the danger you are in, your feare of falling in your ſelfe, with firme hope of ſtanding by his grace, ſaying: ſaue, ô Lord, ſaue vs, we perish.

THE SECONDE POINTE.

Why are you fearefull, ô yee of litle faith?

CONSIDER as well our Sauiours mylde reprehenſion, as preſent deliuerie of his fearefull Diſciples. It is not a moderate feare that he reprehends in them, which is the begining of wiſdome, but their infidelitie or lacke of confidence in him, whoſe power they knew; howbeit tho he reproches them with their weakneſſe in faith yet graciouſly he ryſeth vp; commands the windes and the ſea; and cauſes a great calme: bringes ſafetie to them, and makes his power be admired by all that behold *that the winds and ſea doe obeye his commandes.*

Affection. Though he ſomtymes repre-

hends then, my ſoule, fayle not to confide in him: our fayth is indeede weake, and needs ſpurringe on. If he now and then delayes his ſuccour for a tyme, expect him with patience: coming he will come, and not delay for euer. He is the great Maſter, and beſt knowes the tymes and momentes: in his good tyme he will deliuer vs. If we ſeeme to be in danger for a while, it is to redouble our ioyes, when we shall ſee his great power in commanding the windes and ſeas, and a ſweete calme, and conſtant tranquillitie of mynd shall follow.

THE FIRST MEDITATION FOR THE FIFTH SVNDAY. AFTER THE EPIPHANIE.

The Kingdome of heauen is reſſembled to a man that ſowed good ſeede in his fielde. Matt. 13.

THE FIRST POINTE.

CONSIDER that the Kingdome of heauen, or rather the Kinge of heauen, our Sauiour Ieſus Chriſt, is compared to a good ſeeds man: for he it is indeede who ſowed the ſeeds

of heauen in the hartes of his faithfull, as well by baptiſmall grace (which of ſterille and vnprofitable that we were, makes vs the fruitfull field of Chriſt) as by his holy word, and heauenly inſpirations, by which that field is continually watered and brings out pure wheate fitt for the heauenly granaries, if through want of vigilancie we permitt it not to be ouerſowen by the enemye.

Affection. By that excellent heauenly ſeede of baptiſmall grace, my ſoule, we were made the ſonns of God, the heyres of God: the brothers of Chriſt, the coheires of Chriſt. This is a grace of preference, and is not giuen to all. Let our acknowledgements be for euer as peculiar as is the fauour, we were without our owne labour, made the domeſtikes of that royall houſe, before we had yet the ſenſe to know it. And haue we not ſince had the knowledge of his bleſſed will and pleaſure by his holy word, and frequent inſpiratiõs? let not that holy ſeede, my ſoule, be deſtroyed in vs by our ſloth and negligence.

THE SECONDE POINTE.

CONSIDER that like as the field of mans harte hade for euer remayned barren, had not this good ſeede bene ſowed in it; ſo would this good ſeede produce noe fruite without mans cooperatiō. It is by the grace of God we are that which we are, as well as S. Paule; yet was not Gods grace voyde in him: but he laboured more abundantly: and ſo ought we: becauſe he that made vs without vs, ſaith S. Auguſtine, will not ſaue vs without our owne conſent and concurrence. It is man that muſt worke his owne ſaluation, yet not he principally, but Gods grace with him, which makes him freely and profitably worke what ere he workes.

Affection. Alas, my ſoule, it was Gods free mercy which rayſed vs from our loſſe Without his grace we had remayned vnprofitable for euer. It was Gods meere mercy that we were not conſumed. It was in vaine to haue hoped to haue ryſen before that light which is Chriſt Ieſus. And in vaine too will that heauenly light haue ſhined vpon vs, vnleſſe we putt our hand to the worke, and walke in the light while

we haue it: for howeuer it is moſt true that God workes in vs both the will and performance: it is true too, that we are ſaued becauſe we will, nor vnleſſe we will ſhall we euer be ſaued. Compelle then, ô deare Lord, our rebellious wills, by thy victorious grace, to the due obſeruance of thy lawe and good pleaſure.

THE SECONDE MEDITATION

FOR THE SAME SVNDAY

Didſt thou not ſowe good ſeede in thy field? Whence then hath it cockle?

THE FIRST POINTE.

CONSIDER, that the ſeede which the good ſeeds-man did ſowe in the field of mans ſoule, was charitie, that heauenly roote, whence all the vertues haue as well their origine as perfection: whoſe fruites are ioy, peace, patience, benignitie, goodneſſe, longanimitie, myldneſſe, faith, modeſtie; continencie, chaſtitie, and all the reſt of the vertues: of all which charitie is the fruitfull mother. But the enemye man, to witt the ſinner, and the Diuell, ouerſowed cockle, that is, cupidi-

tie, whoſe accurſed fruites are vncleaneſſe, brawles, diſſenſions, diuiſions, enmities, contentions, banketings, drunknes, and the like.

Affection. O, my ſoule, what pittie it is that ſuch faire fruites should be ſtifled by ſuch vnhappie cockle! O how delicious a thinge is the Kingdome, and harte where charitie raignes. There is found a heauen before heauen, a heauen in earth. And what a Hell it is, contrarily, euen in this world, to liue among the horride fruites of the Diuells ouerſowing, to witt, cupiditie, the profeſſed enemye of charitie; which is ſtill accompaigned with diuiſions, diſſenſions, brawles, and all the poyſonous broode of vice. Let vs therfor imploy our vtmoſt endeuours to roote out thoſe mortall weedes, which ſo much hinder the growth of charitie.

THE SECONDE POINTE.

When men were a ſleepe, his (Gods) enemye came and ouerſowed cockle.

CONSIDER, when it was that the cockle was ouerſowen, and the holy Goſpell tells vs, that it was *when men were*

a ſleepe: that is, when we waxe lukewarme, neither hote nor cold in the ſeruice of God, which is a diſpoſition that God hates: when we grow negligent how thinges paſſe in our hartes: when we are not faithfull in complying with our vocation, but careleſly forgett the happie ſtate wherin we are placed: when we become too confident of our owne miſtaken ſtrēgth which is true weakneſſe: wherupon is begotten in vs a certaine ſlumbering, obliuion, contempt, and auerſion from heauenly thinges. Thus doe we fall into a deadly ſleepe and the Diuell, the while, who ſleepes not, but inceſſantly roues about ſeeking whom he may deuoure, eaſily ouerſowes the ſoule, with his hatefull cockle.

Affection. Thus it is, my ſoule, that we ſleepe out our ſleepe, and at our wakening we find all in diſorder, the field of our harte being ouerſowen with weeds, Had we bene watchfull, and ſtoode vpon our garde, this diſaſter had neuer befallen vs. While we negligently ſleepe, and fayle in pointe of our dutie to God, his grace failes vs: but the Diuells malice neuer fayles and thence we fall. Ah, ſaith our B. Sauiour, if the Maſter of the houſe

knew at what tyme the theife would come, he would watch and not suffer himselfe to be robbd. And should we doe lesse to preuent the death of our soules? What therfor I say to you, I say to all the world, watch, becausse the theife *Sabatus*, or the Diuell, will otherwise surprise vs while we least suspect it.

THE FIRST MEDITATION.

FOR THE SIXTH SVNDAY AFTER THE EPIPHANIE.

The Kingdome of heauen is like to a mustard-seede. Matt. 13.

THE FIRST POINTE.

CONSIDER that here the wisdome of heauen compares the Kingdome of heauen (that is the Church, or the faithfull who are to raigne in that Kingdome) to a mustardseede: which is, saith he, the least, or the least kinde, of all the seedes. What are we to learne hereby, but that to be truly of the number of the faithfull, & to be fitt to

raigne for euer in that celeſtiall Kingdome we ought to be litle, and euen the leaſt that may be, in our owne eſteeme, and in our owne deſires of being eſteemed by others : for knowing indeede our owne weakneſſe, miſerie, and nothing, with what iuſtice would we haue others, who know vs not, to eſteeme vs ſome thinge, contrarie to our owne certaine knowledge and truth ?

Affection. Marke, my ſoule, how our humble Sauiour ſeemes to labour to imprint deeply into our ſoules that great litle vertue of humilitie : which S. Paule qualifies Chriſts owne proper vertue *virtus Chriſti.* This he doth by word and worke, at all tymes and places, in his birth, life and death. He neuer taught any other greatneſſe in earth then to be litle. He amongſt you, ſaith he, who deſires to be the greateſt, let him be the leaſt. Vnleſſe you become like theſe litle ones (pointing to the children) you can not enter into the Kingdome of Heauen. You muſt be like grains of muſtard ſeed ſaith he here. O ſaith S. Auguſtine, ſo great a thinge it is to become litle, that had not the great God of heauen taught it vs by his owne

example, we should neuer haue learnt it.

THE SECONDE POINTE.

But when it is growne it is greater then all hearbes and becomes a tree.

CONSIDER, that from the ſmale beginings of Chriſt, and his fruitefull ſpouſe the Catholike Church, which appeared ſo abiect and contemptible in the eyes of the world, that it was deamed a ſcandall to the Iewes, a follie to the Gentils, grew ſo great in the tract of tyme, that noe woode brought out ſo faire a tree for its flowers, for it fruite, for its large branches, which extend themſelues all the world ouer. So that as farre as the ſunne ſpreads its light, the light of the Goſpell is ſpredd, the faithfull preach, and dye, for Gods truth,

Affection. Doſt thou deſire to be great indeede, my ſoule, begin from being the leaſt. So did thy Sauiour Chriſt, and his Church, wherof thou haſte the happineſſe to be a member. Was there a mother to be choyſen for the ſonne of God? The Higheſt looked downe vpon the litleneſſe of Marie and was pleaſed in her. Is

that ſonne to be lodged in earth? A litle caue is prepared for his Louure. Is he to ſubdue the world to his heauenly fathers ſeruice? He exinanites himſelfe and becomes a litle child. Muſt this heauenly child haue Apoſtles to ſend to conuert the world? He makes choyce of a litle troupe of ſillie fishermen. And yet by theſe, and by this conquering litleneſſe, the world is vanquished. Proud Philoſophers fall into their netts. Royall Diademes fall at their feete. The ignominie of the Croſſe turnes honorable, and is planted ouer all the face of the earth. O may theſe examples of proſperous litleneſſe, confound our pride; and conuert vs.

THE SECONDE MEDITATION FOR THE SAME SVNDAY.

So that the foules of the aire, come, and dwelle in it.

CONSIDER, that as this tree, ſprunge frō this ſmale graine or muſtardſeede affords a place as well of repoſe as repaſte to the ſmale innocent birds of the aire, not

to the great ones, which being more earthly, feede on carion, and liue by rapine So doth the goodly large ſpredd Tree of the Catholike Church giue as well shelter as nourishement to thoſe birds of Paradice, the faithful of Chriſt, who hauing their thoughts continually aboue, affecte noe more vpon earth, but a meere liuelyhoode, wheras thoſe that are great in their owne eyes, and heauie harted, are drouned in earth and earthly cogitations, and can neuer be ſaciated,

Affection. There is noe place, my ſoule vpon this tree of the Goſpell, for thoſe rauinous birds, and ſoules of earth, who can neuer be glutted with the baſe pleaſures, and groſſe fare of the oynions, and garlike, and flesh potts in this Egipt of ours; who by how much more they abound, by ſo much more they ſtarue, while thoſe other birds of Paradice feede deliciouſly, and lodge ſecurely vnder the ſweete shade of the glorious tree of the Catholike Church; *whoſe fruite is ſweete to their throte.* There thoſe chaſte turtles intertayne themſelues with their belowed mates, and ſinge one to one: *dilectus meus mihi, & ego illi*; my beloued is myne and I am his.

THE

THE SECONDE POINTE.

The Kingdome of heauen is like to a muſtardſeede.

CONSIDER that the Kingdome of heauen, (which by ſome Fathers is ſaid to be the word of God in the holy ſcriptures) is compared to a muſtard ſeede, and that moſt fitly. Looke vpon a graine of muſtarde ſlightlie, and you ſhall neither find ſauer, nor taſte in it, ſo is fares alſo with the word of God, which looked vpon curſerily without due reflection, makes ſmale impreſſion in mans harte. Marrie let that ſmale graine be bruſed, and a ſtrange firie vertue is felt, which affects the braines and drawes teares from the eyes. And doth not the word of God, being diligently pondered, bleſſe the hart with a ſtrange ſweetneſſe, aboue that of honie and the honie combe? And is it not according to the Prophete, vehemently burning, and delightfully inflaming, and drawing teares of heauenly delight from our eyes.

Affection. Thus it happened to the two good Diſciples in their way to Emaus,

where Ieſus diſcourſed with them, of which they ſaid to each other: *did not our harts ardently burne when he* (Chriſt) *ſpoke to vs in the way, and opened the ſcriptures to vs?* Thus fared it with him, who hauing ſtript himſelfe of his clothes, ſaid, pointing at the bible, it was this booke that robbed me. And thus it will fare with vs, my ſoule, if we doe not onely reade, but ſeriouſy ponder and ruminate the word of God: for it was in the meditation of it that the deuoute Dauid teſtified his harte was ſett on fire.

MEDITATIONS FOR SEPTVAGESIME SVNDAY.

THE FIRST MEDITATION

Of the great and wonderfull benefite of mans vocation to the knowledge of God.

THE FIRST POINTE.

CONSIDER how the Almightie God, that great Maſter of the familie; of the whole vniuerſe, began earely in the morning to call workemen into his vineyard, that is, from all eternitie, before tyme yet was; being moued thervnto by noe othermotiue then his owne immenſe goodnes, and moſt iuſt will. According to that of Ieremie. *In euerlaſting charitie haue I loued thee, and therfor haue I drawen thee taking compaſſion.* And S. Iohn; *not as though we haue loued him, but becauſe he hath loued vs*: and againe: *becauſe he loued vs firſt.*

Affection. We were nothing, my ſoule from all eternitie; and in tyme ſo many thouſands of yeares run ouer, and ſtill we lay in our nothinge: There was nothinge then to moue that exceſſe of goodneſſe, to take me into conſideration, and call me to his ſeruice; becauſe I was nothinge at all. Nothing of my future merits, which he foreſaw in his preſcience, could moue him neither: for theſe were his owne free mercyes, gifts and graces *non ex operibus. Not to vs then ô Lord, not to vs, but to thyne owne name giue glorie.* It was thy charitie moued thee to thinke vpon vs. Thy all powerfull will drew vs out of nothing: thy owne graces made vs gratefull to thy heauenly eyes. *For of him; and in him, and by him are all things. To him be glorie for euer Amen.* Muſt we conclude with S. Paule.

THE SECONDE POINTE.

He ſent them into the vineyard.

CONSIDER how that great God, who out of his infinite goodneſſe and chartie, had thoughtes of mercy for me from all eternitie, did in tyme as his prouidence had appointed rayſe me out of

the abiſſe of nothinge, and gaue me this noble beeing, capable to knowe, feare, loue, and ſerue him in his vineyard, and to gayne the day perpetuall, that is, eternall felicitie.

Affection. O, my ſoule, what a fauour of preference is it, to haue had a light ſent from heauen, to witt the light of faith, which was not granted to all men, therby to haue acceſſe to the great God *who inhabites an inacceſſible light*, whom none knowes but feares: nor knowes and feares as being infinitly powerfull but he alſo ought to loue, becauſe he is infinitly good, or goodneſſe it ſelfe: & ſerue, as being his creature, whoſe ſeruice is true libertie; & whom to ſerue is truly to raigne. Let vs therfor, my ſoule, know that this is our whole buſineſſe; here belowe to feare, loue, and ſerue that good God, who without hauing any neede of vs, made vs, to inioy himſelfe eternally.

THE SECONDE MEDITATION FOR THE SAME SVNDAY

Hauing made couenant with the workemen for a penie a day. &c.

THE FIRST POINTE.

CONSIDER, further, how graciouſly that Almightie maker of all thinges, dealt with man, in this proceding who though he had abſolute power ouer all his creatures by right of creation, and might ther-for moſt iuſtly haue exacted all their labours, as they had all their abilities, and euen all that they are, from his free gift, yet would not his goodneſſe make vſe of his prerogatiue with man, by exacting all his labours, as due to him from his ſlaues, but pleaſed to couenante with him for a reward or hire, as with a free man.

Affection. All is thyne, all is thyne indeede my deare Lord, my God, and my Creatour, abſolutly and without reſerue as iſſuing freely out from the drayneles ſourſe of thy bountie. Let all be thyne

too by my free choyce and ſurrender; all my words, all my thoughtes, all my workes and by how much more, all being thyne owne by iuſtice, thou yet daigneſt to ſpurre on my ſloweneſſe by hope of rewards: by ſo much more feruently make me ſpring after thee; for pure lou'es ſake; becauſe thou art infinitly good and louely and vnſpeakably worthy of the loue of all men and Angells.

THE SECONDE MEDITATION FOR THE SAME DAY

The First Point.

CONSIDER that English Catholikes are not onely called to the Knowledge of God, and to worke in his vineyard, but further to a higher degree of honour, to be the ſpeciall champions of his truth. *To you*, (ſaith S. Paule, in the way of congratulation to his deare Philipians (*it is giuen for Chriſt not onely to beleeue in him, but alſo to ſuffer for him.* Thus doe Monarkes vſe to honour their commanders, when out of the confidence they haue of their fidelitie, worth, and valour,

putt them in the greateſt places and occaſions of danger.

Affection. Let vs not therfor, my ſoule here after looke vpon perſecutions, tribulations and temptations, as afflictions but ſpeciall fauours from heauen, *and eſteeme them, all ioy* with ſainte Iames, ſince S. Chryſtome and Theophilacte aſſure vs, that the gift of ſuffering for Chriſt is greater, then the gift of rayſing the deade and working of wonderfull miracles: for by this laſt, ſay they, I become a debter to god but by that other God becomes my debter, O admirable thinge! Its he who giues me the grace to ſuffer, and yet by this, he himſelfe be comes my debter. Let vs therfor ſay, with that admirable ſeruant of Chriſt S. Tereſa *aut pati aut mori*, lets either ſuffer or dye, that is the ſure and royall roade which our Capitaine Chriſt tooke to his owne Kingdome.

THE FIRST MEDITATION FOR SEXAGESIME SVNDAY

The ſower went out to ſowe his ſeede. Luc 8.
And it fell by the way ſide.

THE FIRST POINTE.

CONSIDER that though the ſeede which was ſowen, was noe leſſe then the word of God (as our Sauiour himſelfe declares to his Diſciples) ſaying: *the ſeede is the word of God*, in that his diuine commentarie, yet three partes of it, by the peruerſitie of man, falls fruitleſſe vpon the ground to witt, one parte of that good ſeede, *fell by the way ſide*, that is, vpon harts which lye open, expoſed, as a through-fare, to all the rumours, follies, and vanities of the world; whence its troden, as it were vnder foote, and ſo neuer getts tyme to take any roote at all.

Affection. Is it not true, my ſoule, that it often happens, that when the word of

God is either propoſed to the eare of our body by the preacher, or to the eares of our harte by diuine inſpirations, we haue noe eares to heare? or els, that hearing, we heare not, that is we vnderſtand not; becauſe our hartes are alreadie prepoſſeſſed and wholy taken vp by wordly dreames and imaginations; ſo that there is noe place left for the word of god? O what pittie it is, to let that ſeede of heauen, ſent vs to produce the fruites of eternall glorie, be negligently loſt! Lets therfor emptie our harts of ſuch pernicious toyes that we may truly ſay: *ſpeake, ô Lord, becauſe thy ſeruant heareth.*

THE SECONDE POINTE

And other ſome fell vpon the Rocke.

CONSIDER that an other parte of that good ſeede fell vpon the rocke, which hauing the ſuperficies or out-ſide of ſome good earth, is capable to receiue the ſeede, and to make it ſprout out too, but yet ſo haſtily, that it takes noe firme roote and thence as ſoone withers as appeares. So it fares with thoſe who heare and receiue the word of God with ioy, and are

often thereby moued to compunction, and teares, yet their harts being rockie it makes noe great impreſſion therin, and thence vpon the firſt temptation or difficultie, they eaſily forgett that they were moued at all.

Affection. Doe we happly, my ſoule, perceiue our hartes ſo hardened that they are litle apte to conceiue this good ſeede? Deſpaire not for all that. Gods word is a hammer that is able to ſplit rockes in peeces. His grace is powerfull enough to make the ſoyle fertile, be it neuer ſo ſtonie and barren. Pray hard then, that theſe harts of rockes, may be turned into harts of flesh, ſupple and apte to receiue good ſeede ſaying with S. Auguſtine, giue me, ô Lord, *that conquering grace, which is repulſed by noe hard harte: becauſe therfor it is giuen, that the hardneſſe of the harte may be taken away.*

THE SECONDE MEDITATION FOR THE SAME SVNDAY

And other fell among thornes, and the thornes grew and choked them.

THE FIRST POINTE.

CONSIDER finally that another parte of the feede fell among the thornes which ſtifles the young and tender grouth therof, and that happens not as in that ſeede which falling vpon the high way was troden vnder foote, and could take noe roote; nor as that which fell vpon the rocke, which for want of earth could take noe deepe roote: but hauing earth enough to take a deepe roote, and produce fruite, it was choked, as our Sauiour himſelfe interpreetes the parabole in the ſame Goſpell, by wordly cares and ſolicitudes, and deceiptfull riches.

Affection. Accurſed cares which make vs careleſſe of that which moſt concerns vs, and ſtifles the word and law of God in our harts. Accurſed riches which render our ſoules poore, and barren. The riches which (as fooles conceiue) doe tickle

them with delight. Wiſdome aſſures vs t be thornes, which pricke, wound, and kill. *Who would euer haue beleeued me*, ſaith the great S. Gregorie, *if I ſhould haue interpreted riches to be thornes, ſince theſe wound thoſe delight. And yet thornes they are (ſaith truth it ſelfe) ſince the thoughtes of thē doe teare our myndes in peeces with their sharpe pointes; and when they waigh vs downe to ſinne, they drawe bloode.*

THE SECONDE POINTE.

And other ſome fell vpon good ground, and they yealded fruite.

CONSIDER that the good ground which fayles not to yeald fruite, is the well diſpoſed harte of man, which by the preuention of Gods grace, hath nothing oppoſite to that good ſeede. To witt, it neither lyes open to the curioſities and thronges of the world, but is shutt vp within it ſelfe. Nor is rockie and ſtuborne but ſupple, mylde, and docile. Nor laſtly is it ouerſpred with thornes, that is with riches, honour and pleaſures; but contrarily, poſſeſſed with the contempt of them, they being indeede the chokers of all the ſeed of heauen, and the ſourſes of all mans miſerie.

Affection. Giue me then, ô Lord, in lieu of all riches, honours and pleasures a docile hart, a good soyle prepared by thyne owne holie hand, that thy sacred word, and heauenlie inspirations may find noe opposition therin, but yeald fruite an hundred fold. Let it be hedged in by thy feare, that it lye not open to vanities Let these hard flintes of myne be so moystened with thy mellifluous word, that they may flowe with milke and honie. Finally let those thornes of riches be rooted out of my harte, that it may not shifle, but nourishe thy good seede.

THE FIRST MEDITATION FOR QVINQVAGESIME SVNDAY

Iesus said to the twelue Apostles: behold we goe vp to Ierusalem, and all things shall be consummate which were written by the Prophetes of the son of man. Luc 18.

THE FIRST POINTE.

CONSIDER how fitly the wisdome of the Church applyes this Gospell intimating Christs B. passion to this tyme, wherin we are dispo-

ſing our ſelves to enter into the rigour of a penitentiall life, therby to applie to our ſoules the merites of the ſaid paſſion. Fitly, I ſay, ſince it ſeemes to ſay to all Chriſtian hartes, with the great S. Paule: *thinke diligently vpon him who ſuſtayned of ſinners ſuch contradiction againſt himſelfe, that you be not wearied, fainting in your minds: for you haue not yet reſiſted to blood* (as he did) *in fighting againſt ſinne. Forgett not then* (in the tyme of your pennance) *the conſolation which ſpeaketh to you, as it were to children: my ſonne neglect not the diſcipline of our Lord; neither be thou wearied whilſt thou art rebuked of him: for whom our Lord loueth he chaſtiſeth, and he ſcourgeth euerie child which he receiueth.*

Affection. The ſoldier, ſaith the deuoute S. Bernarde, *feeles not his owne wounds, while he lookes vpon the wounds of his Kinge.* Noe my ſoule, there is nothing that can ſo ſweeten that sharpeſt ſufferances, as fixedly to behold the ſufferances of the ſonne of the Kinge of glorie; and that, not for his (which were none) but for thy crymes, for thy loue, for thy redemption. Looke vpon him then in thy preſſures, be they of body, or of mynde, and thou shalt like them, thou shalt loue them, thou

shalt be delighted in them. What can be ſo deare to a loueing harte as to be like its beloued? coſt that reſſemblance what it will it shall fall far short of the delight it bringes with it.

THE SECONDE POINTE

He (Chriſt) shall be deliuered to the Gentils, and shall be mocked, and ſcourged, and ſpitt vpon &c. and then shall be killed, and the third day shall ryſe againe.

CONSIDER this deſcription, or prediction; and blush to be found a fainte and delicate ſoldier, vnder ſo generous and patiently ſuffering a Capitaine. Ponder it well, and be more and more confirmed in the faith of Chriſt, and the truth of Chriſtian Religion, againſt Iewe, Turke, or Athiſt: for what he here fortells, and afterwarde performes, was longe before foretold by the prophetes, which could neuer haue bene ſo punctually performed, had not their pens bene guided by the finger of the holy Ghoſt. Sopho *He shall be deliuered vp to the Gentils* (to witt pilate and his ſoldiers) *to be mocked.* Dauid ſpeaking in the perſon of the Meſſias:

Meſſias: *I was whippt all the day longe.* Iſaye: *I turned not my face from thoſe that ſpitt vpon me* wiſdome. *Let vs condemne him to a moſt infamous death.* Sopho. *expect me in the day of my reſurrection*, ſpeaking in the perſon of Chriſt.

Affection. Conſider I ſay, my ſoule, againe and againe, what thy Lord and maſter, thy Chriſt, thy God ſuffers for thee; for thee a poore, miſerable, loſt ſeruant, and be aſhamed to be ſo backward to ſuffer any thinge for thoſe many crymes of thyne. Let vs looke vpon that Authour of faith and conſummatour of all his heauenly fathers commands, and of all that was foretold of him by the Prophetes: and crye out with Dauid, ô Lord, thy teſtimonies are made exceeding credible, they are too too cleare, for any, euer to be able to doubt of them.

THE FIRST MEDITATION FOR THE FIRST SVNDAY IN LENT.

BY WHOM WAS IESVS TEMPTED

Iesus is ledd by the ſpirit, that is, the holy Ghoſt that he might be tempted by the Diuell. Matth. 4.

THE FIRST POINTE.

CONSIDER that as all Chriſts actions and paſſions, all his words and workes, were for our example, inſtruction and conſolation, ſo was this in particular, by a ſpeciall graciouſneſſe, for the inſtruction and comfort of his tempted ſeruantes. He had taught vs by his holy word, *that the life of man was a perpetuall warrefare*, or temptation vpon earth; and by his ſingular goodneſſe, that he pleaſed *to be with vs in temptation*; for it was euen he, the true ſonne of God, the wiſdome of heauen, the onely beloued of his heauen-

ly father who was ledd out by the holy Ghoſt to be tempted, to comfort and inſtruct vs in our temptations, in his owne ſacred perſon.

Affection. Let not temptation then, ô my ſoule, be looked vpon hereafter, as an occaſion of ſollicitude, vexation and deſolation, but rather as a profitable exerciſe of vertue, humilitie and ioy, according to that of bleſſed S. Iames: *eſteeme it all joy when you fall into many, and diuerſitie of temptations. The ſeruant is not greater then the maſter*; its he that hath giuen vs an example, and his will is, that we should follow it: that by this meanes, his vertue, humitie, may be obteyned, and the neceſſitie of a continuall dependance of his aſſiſtance, may be learnt.

THE SECONDE POINTE.

WHEN WAS IESVS TEMPTED?

When he had faſted fortie dayes, and fortie nightes &c. the tempter approched &c.
Matt. 4.

CONSIDER, that Ieſus, in whom there neither was, nor could be any guilt of ſinne, was then tempted, when

he was imployed in most holy workes, and holy circumstances: to witt, in fasting, prayer, watching; and that too, euen in solitude, in the wilderneſſe, in that sacred retreate of his. To teache vs, that we neuer ought to esteeme our selues secure from the diuells assaults, be we neuer so well imployed; and in the best circumstances imaginable.

Affection. Let vs not fayle, my soule, to fast, watch, and pray, with as much retirement from the world as we are able, as being the best meanes to strengthen vs against temptation: but let vs not amidst those holy exercises, promesse our selues securitie, peace, or truce. The Diuell sleepes not, but roues about seeking whom he may deuoure. And most assaults those whom he finds best imployed (in the Quire, at their Meditation, in frequenting the holy communion) as hauing least hopes to bring such pious soules to his seruitude: yet be not perplexed my soule, he durst aduenture vpon Christ himselfe, but he putt him to confusion: as we shall also doe, by fixing a firme faith in his singular mercy and goodnes, who put him to flight.

THE SECONDE MEDITATION FOR THE SAME DAY.

How was Ieſus tempted?

If thou be the ſonne of God, command that theſe ſtones be made breade. Matth. 4.

CONSIDER, that the Diuell tempted Ieſus in three kinds of temptations moſt dangerous, and deteſtable. Firſt with mouinge his heauenly father to worke miracles, as though he had noe other meanes to feede his people, *then by turning ſtones into breade*: ſecondly, by deſpaire, in *caſtinge himſelfe downe head longe*. Thirdly *by riches and honours*, boldly promiſing *to giue all*, wheras indeede he could performe *nothing at all*, of his proude promeſſe,

Affection. Let vs then, my ſoule, in imitation of our deare Sauiours ſufferances, and remptations, and with an abſolute ſubmiſſion to his good pleaſure, in what ete he may permitt to fall vpon vs: let vs, I ſay, comfortably and couragiouſly ſay with the Pſalmiſt: *trye me ô Lord and proue me (* My droſſe muſt be burnt away, to be

come pure Gold fitr for the Tabernacle) whether it be with vaine ſuggeſtions of deſiring to know more then we ought to know: or with the ambition of the honours and riches of this world: or finally, by repreſentations of the moſt horride deſpaire in Gods mercy &c. Or the moſt baſe impurities imaginable, deſiring onely to heare with S. Paule: *my grace is ſufficient for thee*, with reſolutiõ to begge it earneſtly, and without intermiſſion.

THE SECONDE POINTE

How did Ieſus ouercome the Diuell?

Not in bread alone doth man liue &c.
Thou ſhalt not tempt the Lord, thy God &c.
Auant Satan, the Lord thy God thou ſhalt adore. Matth. 4.

CONSIDER, how our ſweete Sauiour hath not onely ginen vs an example of humble patient ſuffering of the Diuels aſſaults, in almoſt all manner of temptations, in all tymes, places, aud circumſtances: but he doth alſo, in his owne words, teach vs how to make reſiſtance, and how to ouer come. *It is not in bread*

alone that man liues : thou ſhalt not tempt the Lord thy God ; but thou ſhalt adore him.

Affection. It is not then, my ſoule, in confidence of our owne vertue & ſtrength (which alone, will be found verie weakneſſe) that we are to incounter with, and vanquish the Diuell ; but in the onely power and mercy of God, by putting on a firme faith, that we ſerue a Maſter, who is able, if he pleaſe, to ſecure vs, and confound him. But if his bleſſed will be to leaue vs to that hard tryall, his bleſſed name be prayſed for euer ; the ſeruant may well follow the maſter: hauing alwayes in our mynds for our ſtronge defence the diuels aſſaults : *Thou ſhalt adore thy Lord thy God, and ſerue him alone.*

THE FIRST MEDITATION FOR THE SECONDE SVNDAY IN LENT.

He brought them (to wit Peter, Iames, and Iohn into a high mountaine, and was transfigured before them. Matth. 17.

THE FIRST POINTE.

CONSIDER, that as all, who are alreadie saued from the begining of the world, or shall be saued to the end therof, were to be saued by faith in Christ, it was most necessarie that the said faith, should be most firmely established. His humanitie, was alreadie made too too credible, by his natiuitie, by his teares, by his bloode in his circumcision, by his suffering of heate and cold &c. It onelie rested then, that his diuinitie should be made good by some conuincing arguments: And to demonstrate this, he ascends into the Mount Thabor with Peter, Iames, and Iohn, and is transfigured

in their ſight ; that is, he takes another forme vpon him (his face appearing as reſplendant as the ſunne) to giue them, and vs , a ſcantling , or foretaſte of his glorie.

Affection. Muſt we not needs confeſſe then , ô my ſoule , that the good Maſter of the vineyard , leaues nothinge vndone to his vineyard , which might conduce to its aduantage? We haue found him man, he hath conuerſed amongſt vs, like one of vs. We haue heard his cryes ; we haue ſeene his teares , we haue beheld his blood : But now we ſee the face of the ſame man, as bright as the ſunne, tranſporting the harts of the three Apoſtles with heauenly rauiſhments. We muſt needs then with the Apoſtles , firmely beleeue in hart , and profeſſe with our mouthes , *that he is truly the ſonne of the liuing God* , whom we hartily adore.

THE SECONDE POINTE

CONSIDER that the prouidence and goodneſſe of God , euidences this moſt important truth of Chriſts diuinitie, beyond all exception , by cauſing it to be teſtified by all kinds of moſt re-

prochlesse witnesses. By the whole old lawe in the person of Moyses the Lawgiuer. By the prophecies in Elias, that diuine Prophete. By the new lawe or Gospell, in Peter Iames and Iohn: fiually by God almightie himselfe by a voyce out of a bright cloud which ouershawed them (the Apostles) saying (with much terrour to them, who fall downe vpon their faces) *This is my beloued sonne, in whom I am well pleased.*

Affection. If, according to S. Paule, My soule, in the mouth of two or three witnesses euery truth shall stand: how firmely and inuiolably ought this truth to stande engrauen in all Christian hartes, which hath such clouds of witnesses to attest it; where young and old; heauen and earth; God and man conspire togeither to putt vs out of all doubt that our Iesus is the beloued sonne of God the Father, in whom he is well pleased. And therfor with our whole soule, we ioyne with the whole Court of heauen, and adore that onely begotten, who dyed for vs, and esteemed it noe stelth to be equall to his heauenly father.

THE SECONDE MEDITATION FOR THE SAME SVNDAY

And his face did ſhine as the ſunne, and his garments became white as ſnowe. Matt. 17.

THE FIRST POINTE.

CONSIDER, that Peter, Iames, and Iohn, vpon the onely aſpect of the tranſcendant ſplendour and beautie of Ieſus his body, and garments, are ſo tranſported with ioy, that they take a preſent reſolution, to build tabernacles vpon the toppe of Thabor, and to remayne there: becauſe Peter, out of the deepe ſenſe of the heauenly delight which he felt, profeſſed freely to that diuine Maſter of theirs; *that it is good for them to be there.*

Affection. O, my ſoule, if litle glimpſes of glorie be ſo delightfull, what will the whole light of glorie proue? If a litle exteriour glorie of the body be ſo precious, what will the eſſentiall glorie of both body and ſoule be experienced? If momentes of ioyes were powerfull enough to begett an abſolute contempt

of all other thinges in thoſe Apoſtolicall hartes, what should not firme hopes of eternities worke in ours ? If God bleſſe vs with heauenly guſtes at our prayers &c. Let vs humble our ſelues and be thankfull for them, as being the ſeede of glorie. But we muſt not be too greedie of them, nor reſolue to dwell in them. Ieſus muſt paſſe from Thabor, ouer Caluarie before he enter into his owne Kingdome : and ſo muſt we Chriſtians too.

THE SECONDE POINTE.

He ſpoke with Moyſes and Elias of an exceſſe.

CONSIDER, that while Peter, Iames, and Iohn, like men, are ſo tranſported with a ſmale foretaſte of glorie, that they wishe noe better then to liue vpon the toppe of that pleaſant hill: Our deare Lord and Maſter, whoſe thoughts are alwayes vpon that which tends to the accomplishment of his heauenly fathers will, is thinking and diſcourſing with Moyſes ad Elias, of his paineful death and paſſion.

Affection. We are but pilgrims in this world, my ſoule, not inhabitants. We haue noe permanent citie here, but we are makeing home to an euerlaſting one, where we are fellow citizens, with the Saints, and God's domeſtikes: nor can we follow a ſurer guide then our Sauiour Ieſus. His way is through ſufferances, contradictions ad Croſſes in euery kind. And is it not our perfection to expreſſe his life in ours, that by ſuffering with him, we may raigne with him. Good it is indeede to haue guſts and foretaſtes of the conſolations of God: but farre better to follow the God of conſolation amidſt his deſolations, ſufferances, and abandonnements; who, ioy being propoſed vnto him, ſuſtayned the Croſſe contemning confuſion. Say then with S. Tereſa, *aut pati aut mori*: either let ſuffer, or dye.

THE FIRST MEDITATION FOR THE THIRD SVNDAY IN LENT.

And Ieſus was caſting out a Diuell and he was dumbe. Luc. 11.

THE FIRST POINTE.

CONSIDER, that the Diuells dominion was ſpredd in a manner ouer all the face of the earth: Altars were erected, Idolls ſett vp: Idolatrie, or the worshippe of the Diuell, raigned in euery place: ſo that his pride growen greater then his power, he durſt attempt vpon the ſonne of God (as in the firſt ſunday in Lent) but in ſteed of victorie he mett with confuſion. He was ouerthrowen with the ſword of the word of God, without any other armes. But now Ieſus, to comply with, and exerciſe the Office, of a Sauiour, being ſent to free the world out of the Diuells tyrannie, ſetts vpon him by his power and authoritie, and by ab-

ſolute commande chaceth him out of the poſſeſſed body.

Affection. O bleſſed fruites of the coming of our Sauiour Ieſus Chriſt! Poore man was kept à ſlaue vnder the Diuells tyrannie, nor was there any power in earth to free him: but Ieſus our *Helper in opportunities, (that is ſeaſonably as he iudges fitting) in tribulation*, in temptation, &c. came graciouſly to his ayde: he aſſaults that ſtronge one: forceth him, by his flight, to acknowledge the power of his Maſter, who begins ſake his raigne, and abate his pride: nor doth he this in his owne perſon onely, but euen leaues the like power in his holie Church. He graciouſly teaches vs by his example how we are to behaue our ſelues in temptation: and ſhewes vs in what power we ought to ſubdue that fierce foe. Bleſſed and magnified be he for euer, who hath left ſuch power to the ſonns of man!

THE SECONDE POINTE.

CONSIDER that though the Diuells taking poſſeſſion of mans body be not verie comon: yet his poſſeſſion of

mans ſoule is but too ordinarie. And how euer, we perceiue it but a litle, yet it is farre more dangerous, and moſt abſolutly true. Neuer are we ſo vnhappie to committ mortall ſinne, but the Diuell takes full poſſeſſion of our ſoules: grace departs: the holy Ghoſt is turned out of dores: the Diuell becomes our Maſter, and we his miſerable ſeruantes and ſlaues, ouer whom he exerciſes à tyrannicall dominion. We become blind to good; walke in darkneſſe, (not diſcouering what is fitting to be done) and dumbe too, as to the making profeſſion of what we know to be right.

Affection. O my ſoule, this is the poſſeſſion indeede which we ought moſt to feare: and diſpoſſeſſion which we ought moſt earneſtly to ſeeke for becauſe we haue left him who is able to throw both body and ſoule into Hell fire; becauſe our ſtrength hath left vs, we are ſicke of a deade palſie, and ſore tormented by the Diuell. Let vs neuer ceaſe from ſighets, and ſobbs and lamentations, while we remayne in this ſadd captiuitie. Gods grace alone is able to deliuer vs. Let vs begge it inceſſantly, like poore

loſt

loſt ſlaues; knowing that there is noe meanes to flye from him, but to him: from him offended, to him appeaſed: ſaying: haue mercy vpon me, ô God, according to thy great mercy, and according to the multitude of thy commiſerations: becauſe my miſerie is exceeding great, and needes noe leſſe a cure.

THE SECONDE MEDITATION FOR THE SAME SVNDAY

Euery Kingdome deuided againſt it ſelfe, ſhall be made deſolate, and a houſe ſhall fall vpon a houſe. Luc. 11r

THE FIRST POINTE.

CONSIDER, that though we had not had truth it ſelfe, which none dare contradicte, to aſſure vs of this ſo neceſſarie a leſſon: yet common experience makes it but too ſure to verie ordinarie capacities: The internall diuiſions and broyles of England, France, Spayne, Italie and Flanders, to goe noe further, haue oft hazarded their vtter ruine. And the vnhappie miſintelligences of communities, and particular families; haue not onely

diſordered them, and depriued them of the bliſſings of peace and quiete, but haue euen expoſed them to publicke ſcandall, and deſolation it ſelfe.

Affection. How deare then, my ſoule, ought vnanimitie and vnion of harts to be to vs, which rayſeth a litle, with Gods bleſſing vpon it, to great matters; at leaſt to ſufficiencie, and content. This was the Legacie B. S. Auguſtine left his children *Vnitie of hartes and communitie of the ſame purſe* Noe *myne and thyne* the true cauſe of deuiſion. This was the Apoſtles inheritance giuen them by the holy Ghoſt *one hart and one ſoule.* This was the ſonge which the Royall Pſalmiſt ſung with ſuch ioy, and found ſo good and delicious, *the vnanimous cohabitation of brethren* which like a precious oyntement conueyes it ſelfe through all the parts of the body. *Powre then, ô Lord, the loue of brotherlineſſe and peace into our harts that being annointed with the dewe of thy ſpirituall vnction, we may be ouerioyed with the grace of thy benediction.*

THE SECONDE POINTE.

Who is not with me is againſt me and who gathers not with me doth diſperſe. Luke 11.

CONSIDER, that the ſonne of God hath ſaid it, whoſe words can neuer paſſe. *Who is not with me is againſt me* there is noe meane, noe third way. Noe man can ſerue two Maſters, God and Mammon. There is nothing that raignes in mans hart but either cupiditie or charitie. What is giuen to cupiditie is giuen to that badd maſter, the Diuell. But what is done for charitie, is done for the beſt of Maſters, our good God; and ſo *we go happilie with him, and gather with him.* If our harts ſay *liue Ieſus*, and our actions be done actually or vertually for his ſake, we aduance in vertue, and treaſure vp for heauen. If we fayle of this, *we walke not with God, we diſperſe*; the Deuill getts a ſhare, more or leſſe according to the greatneſſe, or littleneſſe of our actions.

Affection. Let vs not goe on biaſing, my ſoule, and halting on both ſides. If one onely God be our all, let all our thoughtes, words, and workes be directed to his ho-

nour. If it were he, not Baal, or any ſtrange Gods, which created, conſerued, and redeemed vs with his owne pretious bloode; let him, not them, ſouueraignely raigne ouer vs. The bedd of our hart is to narrow for two, let our lawfull ſpouſe, the Maſter of it, wholie poſſeſſe it. *What euer we doe, and not for that for which diuine wiſdome ordered it to be done* (that is Gods honour) *though in its owne nature it be good, yet for want of its right end, it falls short.* Concludes S. Auguſtine.

THE FIRST MEDITATION FOR THE THIRD SVNDAY IN LENT.

Ieſus went beyond the ſea of Galilee and a great Multitude followed him.

THE FIRST POINTE.

CONSIDER, that we neuer walke more ſafely, then when we follow Ieſus. Neuer are we more ſure then in his bleſſed hands. Neuer better prouided for, then when diſtruſting

in our owne prouidence, & let pure loue to him, which is alwayes accompaigned with Prudence, leade vs after him: to conuerſe with him: to receiue the heauenly dewe of his diuine word: and to admire the wonders of his admirable workes; euen with the neglect of the whole world beſide, as did this pious multitude.

Affection. Let then, my ſoule, our firſt, and principall care be imployed, to followe Chriſt, to ſeeke his Kindome, or raigne ouer our owne harts, and the harts of all men: and his iuſtice, by giuing beleefe to his words, and repoſing confidence in his gracious prouidence, without permitting our thoughts to be afflicted with an anxious ſollicitude, for temporall thinges; which infallibly ſhall be giuen vs, or as it were, ſhall be caſt in to the bargaine. Our heauenly father better knowes then we our ſelues what is neceſſarie for vs, as well for our bodys as our ſoules. He may leaue vs till we begin to be hungrie of both foodes: but expect him; and abſolutly depend vpon him, and that pious father of ours will not ſee vs fayle in the way.

THE SECONDE POINTE

I haue compaſſion of the multitude.

CONSIDER that when the pious multitude had once giuen this ample teſtimonie (by following him three dayes in the wilderneſſe) of their loue and perſeuerance, heauenly wiſdome found it ſeaſonable, to giue them alſo a teſtimonie of his power and goodneſſe, in one and the ſame miracle: of his power, in making fiue loaſes, and two fiſhes extende to the feeding and ſaciating of fiue thouſand perſons: and of his goodneſſe, by applying the effects of that power, to ſolace and nourish that hungrie multitude: ſaying with compaſſion, *miſereor ſuper turbam*, that is, my verie bowells are moued with pittie, in pointe of the multitude of thoſe that follow me.

Affection. O my moſt gracious Lord! how eaſily is thy paternall harte inclyned to pittie. The pen of the holy Ghoſt may ſeeme to haue laboured to make it euident to our hartes. *I will not leaue you orphants. If I come not preſently, expect me, for coming I will come. Can a mother forgett the child of her owne body? And tho she could, yet I am your*

foſter-father, and cannot forgett you. Ah, my ſoule, what expreſſions can be deuiſed more tender? *Our Lord is indeede pittifull and mercifull; patient and exceeding mercifull.* We haue reaſon to admire his power: to dreade his iuſtice: to venerate his ſanctitie, to magnifie all his Attributes: yet nothing, nothing comes ſo home to our vſes, as his goodneſſe: nothing ſutes ſo well with our miſerie, as his boundleſſe mercy.

THE SECONDE MEDITATION FOR THE SAME SVNDAY.

Euery one tooke as much as they would and they were filled. Iohn. 6.

CONSIDER, that our almightie Maſter is equally powerfull to worke his owne deſigne, and our full ſatisfaction, as well in litle as in great matters. If a world be to be made, he rayſeth it out of nothinge: If thouſands be to be fedd in the wilderneſſe; fiue loaues and a few ſmale fishes is Matter enough for him to worke vpon, and to increaſe, that ſmale prouiſion, into ſuch a plentifull ſtore, that he affords euery one of them as much as they will, and

they are all filled, and saciated.

Affection. Yes, my soule, our great Gods will and power are wholy equall, all that he will, he can: it is he who wrought all that he would in heauen and earth; nor can any resist his diuine will. He needes noe matter to worke vpon: he requires noe length of tyme to worke in: he has done in a moment: he feeds whom he will with what he will: and whom he feeds, he fills, he saciates. Alas the world, my soule, with its fatteſt feasts doth not saciate vs. Vnlesse what we eate issue from thy holy hand and come with thy benediction vpon it, great God, we doe but languish, and fayle in the way. But if the litle we haue, be accompayned with thy blessing, it feeds, it fattens, it delights, it saciates.

THE SECONDE POINTE.

CONSIDER, that though this multitude had iuste reason as well to magnifie his wonderfull power, as to loue and imbrace his bountifull goodnesse, in the stupendious multiplication of a few loaues &c. Yet was but that a poore shadowe, of Gods fauours to vs Christians, as their obligations also were incomparably lesse

hen ours. There, fiue loaues fedd fiue thouſand: but with vs (in the bleſſed Sacrament) one bread of life deſcending from heauen, feeus fiue thouſand millions They receiued onely bodily foode and but once; we the true foode of the ſoule, which giues grace and ſtrength, and leades to eternall life, and that too as often as we pleaſe.

Affection. Crye out then, my ſoule, and let all Chriſtian hartes crye out: thou art great, ô Lord, thou art great, thou art great, and wonderfully laudable, and thy greatneſſe hath noe bounds ner end. Thy friends, ô God, are too too much honored, their dominion, and raigne in thee, are exceedingly confirmed and firmely eſtabliſhed. Thou giueſt foode in due tyme to euery creature. Thou feedſt the multitude which followes thee, with breade of miracle: and thy Chriſtian children with the breade of Angells. *O res mirabilis*; ô wonder of wonders! A poore and abiect ſeruant, eates his Lord and Maſter!

THE FIRST MEDITATION FOR PASSION SVNDAY

Which of you shall argue me of ſinne. Io. 8.

CONSIDER the incomparable innocencie of our Sauiour Ieſus Chriſt, who could ſtand vp vndauntedly amongſt all the Princes of the Scribes and Phariſies (his mortall enemyes) and prouoke their malice to argue or conuince him of ſinne. *Who will*, or can, *conuince me me of ſinne*? They can carpe his beſt actions they can reuile him : they can calumniate him : they can horribly blaſpheame him: ſaying he has a Diuell in him : but the moſt impudent among them aduentured not to fixe any ſtayne of ſinne vpon him ; nor would he ſuffer it, as being altogeither inconſiſtant with his diuinitie. There is noe guile framed in thy ſacred mouth.

Affection. Noe my deare Lord, thoſe fatt bulls may beſeedge thee, and many dogs may compaſſe thée about, but they ſhall not be able to teare thy inuiolable

innocencie. They ſhall find noe guile in thy ſacred mouth, nor blemish in thy actions. We, alas! are they that haue ſinned: we that haue done vniuſtly, we that haue committed iniquitie. We dare not pretend to innocencie: but at leaſt, ſweete Ieſus, giue vs thy holy grace humbly to acknowledge our faults, neuer laying claime to that which we haue noe right to. And if calumnies be putt vpon vs falſely, giue vs courage to neglect them by thy example: vnleſſe they be ſuch, as diſhonour our miniſterie, or office, by which we are made leſſe able to performe our duties: in which caſe giue vs grace to deney them with ſimplicitie and modeſtie, without rendering euill for euill, leauing the reſt to Gods ſweete prouidence.

THE SECONDE POINTE

Doe not we ſay well, that thou art a Samaritane and haſt a Diuell. Io. 8.

CONSIDER, the ſtrange peruerſitie, and obſtinacie of the Iewes: who while they could find nothinge to reprehend in his doctrine: nothinge in the truth of his words: nothing in point of his life

and manners, they fall to iniuries, and thoſe moſt outragious ones; ſaying (with approbation of their raſhe iudgement) *Did not we ſay well, that he is a Samaritane, a baſe fellow, and has a Diuell?* The firſt accuſation he paſt ouer in ſilence, for he was indeede the true Samaritane, that is, the keeper and ſauer of man. But the ſeconde, which was a moſt horride blaſphemie, he would not let paſſe, but replyd to it, in short, with all the mildneſſe and modeſtie, that might be, ſaying: *I haue noe Diuell.*

Affection. Deteſt, my ſoule, ſuch a damnable peruerſitie, which while it finds nothing in words or actions reprehenſible, falls to iniurious languadge: and obſerue that as the Iewes malice mounts higher, ſo our Sauiours mildeneſſe doth tranſcende. They moſt horribly blaſpheame, by vniting in his perſon God and the Diuell, two of the moſt abſolute extreames. He onely repulſes that iniurie, by a moſt milde and short replye. *I haue noe Diuell.* Let vs thus proceede, my ſoule, when our moſt innocent words or workes, are miſtaken or carped at, let vs pay a mylde replye to truth, without wrangling. For the

reſt, our innocencie will afford ioy enough to our harts.

THE SECONDE MEDITATION FOR THE SAME SVNDAY

If I tell you the truth, why doe not you beleeue me? Io. 8.

CONSIDER, that our Sauiour was not onely truth it ſelfe which could neither deceiue nor be deceiued, which the Iewes might in ſome ſorte be ignorant of, but he had vſed all the meanes poſſible to make it appeare to them by effectes. He had cured their blind, their deafe, their dumbe and lame. He had appeared in glorie, and had the teſtimonie of heauen and earth that he was the ſonne of God. He had shewen his power ouer the Diuells. There was noe guile found in his mouth, nor offence in his actions, as his mortall enemyes, being prouoked, made good by their ſilence and yet they beleeue him not.

Affection. May not then one ſay, ô Lord what couldſt thou haue further done for thy vineyard, for thy deare people of thy holy Land, which thou didſt not? Thy te-

ſtimonies were but too too credible; thy miracles were innumerable; viſible vndenyable: From thy diuine mouth flowed honie and milke: thy actions were wholie laudable. But their malice, their auarice, their ambition, hardened their harts, and blinded their vnderſtandings. *Let vs*, ſay they, *circumuent that iuſt man, he is vnprofitable to vs, and contrarie to our workes. He is the heire, lets kill him, and the inheritance is ours.* Hence it is, my ſoule, that the good ſeede of Gods truth plainely propoſed, and inculcated to our harts, are ſtifled in vs by our inordinate deſires of honours, pleaſures, profitt.

THE SECOND POINT.

If I ſay the truth why doe you not beleeue me?

CONSIDER, that though the Iewes appeare, and are indeede hugely blame-worthy: yet I feare, if the proceedings of many of vs Chriſtians be well looked into, we ſhall be found, noe leſſe guiltie: They ſawe the miracles, yet their malice, at leaſt, made them conceiue that they were done by the power of the Diuell: but we beleeue without all doubt that they

were done *in digito Dei*. They ſawe the innocencie of his life, yet miſdoubted hypocrycie. We beleeue him to be that moſt innocent perſon, in whoſe mouth there is noe guile. They were in doubt of his Deitie. We beleeue firmely that he is the true ſonne of God.

Affection. And yet, my ſoule, while we confeſſe all this to be ſo true, that we dare not miſdoubt any part of it, doe not our actions often tymes belye our beleife, and Gods truthes are blaſpheamed therby? We beleeue his almightie power, by which he workes wonders, at his pleaſure, and doth all that he will in heauen and in earth; and yet being men of litle faith we doubt of his fatherly prouidence, in the tyme of neceſſitie. We well know the innocencie of his life, and that it ought to be the rule of ours: and yet our liues are ſo vicious, and deceipt full, that we quite ſwarue from that holie rule; we cannot be knowne by it. We willingly profeſſe that Ch. Ieſus is our Lord, and our God: and yet we appeare in the eyes of his enemyes, ſo poore ſeruants of his, that they cannot beleeue we beleeue him to be ſuch indeede.

THE FIRST MEDITATION FOR PALME SVNDAY

They (the Apoſtles) putt their garments vpon the Aſſe, and made him (Chriſt) ſitt theron.

CONSIDER, that the ſonne of God, conſubſtantiall with his Almightie father, and equall to him in Maieſtie and glorie, could not by aſcending become greater, or more glorious, ſince nothing can ſurpaſſe, or euen in any ſort attayne to infinitie. But what he could not by aſcending, he could by deſcending and humbling himſelfe, which he did in his birth, in all his life, in this day of his tryumphe, making his entrie into Hieruſalem vpon a ſillie Aſſe: and therfor God exalted him, and gaue him a name ſurpaſſing all names, a name which brings heauen and earth downe vpon their knees to adore him.

Affection. Behold, my ſoule, the Kinge of heauen in the day of his tryumphe, mounted vpon a ſillie Aſſe in that royall Citie Ieruſalem and obſerue that he ſeemes to make

make it his buſines in earth to decry pride, and exalt humilitie: and to leaue vs in this one leſſon, an example of the ruine of the one, and a cure of the other. Triumphes are vſed to be made by proud man, in coaſche, on horſe, with Lions and Elephants. By humble Chriſte vpon a poore aſſe. What more abiect then a ſillie aſſe. The onely Chriſtian way then to aſcende and tryumphe is to deſcende. To erect our heade into the skeies, without the roote humilitie, is to ſeeke ruine, not aduancement and grouth of ſpirit.

THE SECONDE POINTE.

FOR THE SAME SVNDAY

CONSIDER, that though our Sauiour Ieſus-Chriſt, be moſt iuſtly admirable, adorable, and amiable in all circumſtances: in the glorie of his heauenly father; which he is poſſeſſed of by the right of his eternall generation: in his power of workinge innumerable miracles: in his ſcantlinge of glorie on Mount Tabor &c. Yet neuer is he more to be admired, adored, and loued by poore man, nor euer ſpeakes he more tenderneſſe and edifica-

tion to his hart, then when for his loue, and example, he makes choyce of that, which, to the world, appeares moſt ignominious, poore, and abiect, as in this poore entrie of his, he did.

Affection. When I looke vpon the multitude of thy miracles, greate God, I admire, and adore thy power. When with the whole ſtrife of my hart, I eſſay, as I am able, to behold thee in thy ſeate of glorie, I feare tobe oppreſſed therwith, and am forced to fall downe vpon my face with thoſe celeſtiall ſpirits, and adore thy Maieſtie. But when thou doſt graciouſly pleaſe to ſuffer that Maieſtie of thyne to appeare in ignominie, poore, and abiect, like one of vs, I fall downe vpō thee, without dreade, with a ſtrange confidence, with a huge deareneſſe, ſaying in my harte, what can he deney me, whoſe ſingular mercy will needs share in my miſerie? Be ignominie, pouertie, and abiection alwayes deare to me, ſince deare to him who dyed for me.

THE SECONDE MEDITATION FOR THE SAME SVNDAY

The Apoſtles brought an Aſſe, and made him ſit theron.

CONSIDER, that heauen is not further remoued from the earth, then the wayes of the world are diſtãt from the wayes of God, and mans cogitations from Gods. Men thinke their greatneſſe will be miſtaken, vnleſſe they teſtifie it by the magnificence of their garments, and their vaſt traynes of horſe and men. The ſonne of God, contrarily, comes in the name of our Lord with two or three poore fishermen, mounted vpon an Aſſe, in the onely day of his tryumphe, and in that abiectneſſe finds his glorie, and euen in that is ackdowledged to be the true Meſſias or kinge.

Affection. If our deſires be honour and glorie; my ſoule, let vs not feare to purſue them; ſo it be by the way which our Sauiour taught vs, not by thoſe of the world which leade quite *contre*, and ſeduce vs. The world ſeekes honour by high and

glorious wayes; and the more he purſues it, the more it flyes him. Chriſt walkes on in humble and abiecte wayes, and it comes to meete him. He is ſaluted with noe Hoſannas in Ieruſalem till he haue firſt humbled himſelfe to ride vpon an Aſſe; nor will he enter into his birth-right in the heauenly Ieruſalem till he haue humbled himſelfe to death, and that, the infamous death of the Croſſe. Let abiectneſſe then, my ſoule, be thy honour; foolishneſſe thy wiſdome, and the infamie of the Croſſe thy glorie.

THE SECONDE POINTE.

He went into the Temple.

CONSIDER, that our B. Sauiour who had taught the Iewes that *he ſought not his owne glorie*, doth here verifie the ſame in effect, both to them and vs when preſently withdrawing himſelfe, from the glorious *acclammations*, *Hoſannas*, and *Benedictus es* giuen to him, as to their true Meſſias, and Kinge, he went to the Temple, there to doe his Fathers worke, and aduance his glorie, by caſting out of it, all that ſold and bought therin; and the

tables of the bankers and the chaires of them that ſold pigeons he ouerthrew, ſaying to them: it is written, *my houſe ſhall be called the houſe of prayer &c.*

Affection. Hence we are taught, my ſoule, by Chriſts example to run from the glorie which any one may aſcribe to vs, tho with neuer ſo great applauſe, to imploye our ſelues in glorifying God, eſpecially in his owne houſe. See how our ſweete Sauiour according to the Pſalmiſts expreſſion, *is eaten vp with the zeale of that holy houſe;* and how, being the mildeſt amonge the ſonns of men, he takes the whippe into his hands, and reſolutly without feare of offending, driues thoſe vnworthy negotiatours out of his Fathers houſe. Ah, my ſoule, what may not they then feare who buy and ſell Chriſts patrimonie in the Church? Ah Chriſtians! what may not we feare, who beleeue that we are not one'y in the Temple of God, but euen in the reall preſence of the God of the Temple, and yet ſeeme rather by our looſe behauiour, &c. to come to affront him, then to adore him in his owne houſe, and pr.-ſence?

THE FIRST MEDITATION FOR THE SECONDE SVNDAY AFTER EASTER.

I am the good Paſtour. Ihon. 10.

CONSIDER, that as the ſonne of God was borne for vs, and giuen to vs, ſo he ſeemes indeede to be all ours, and to come home to all our neceſſities and vſes: He is not onely the way, truth, and life, by which we are to walke to life euerlaſting: but looking vpon vs as weake and ſtraying sheepe, who often leaue the way, forſake truth, and are ſubiect to hazard life, by becominge preys to rauinous wolues, he graciouſly proues our Paſtour, to feede, protecte and leade vs by the wayes of truth, to thoſe eternally plentifull paſtures of his in our owne Lande.

Affection. Let vs, my ſoule, truly acknowledge, what in verie deede we are. To witt: the people of his paſture, and the sheepe of his hand: that sheepe which

ſtrayed from the way, from truth, from life, and perished. We are indeede weake creatures, and daylie ſubiect to erre in many things, and haue litle reaſon to depende vpon our fayling ſtrength. Howbeit be Gods mercy euer bleſſed, *we are not as sheepe without a Paſtour*, but we haue the *good Paſtour* to protect vs. Let vs attentiuly heare his voyce; know him, and his wayes; and wholy depende vpon him, and his preiſts, of whom he hath ſaid. *Who heares you heares me.*

THE SECONDE POINTE.

A good Paſtour giues his life for his ſlocke. Io. 10.

CONSIDER that this Paſtour of ours, is the good Paſtour indeede, that is, good by excellencie, or infinitly good, which he makes manifeſt not by words onely, but by many effects: what was caſt away he brings againe: what was broken he binds vp: what was weake he ſtrengthens: and the sheepe which was loſt he ſeekes, and finds, and graciouſly brings home vpon his owne shoulders. Nay more, the labour of thirtie odd yeares im-

ployd about the care of his flocke, had seemed but litle to his loue, had he not in the end layed downe his life for the same.

Affection. Ah my soule! Let vs blesse him, and magnifie his free mercys for euer and euer. Without this good Pastour we were all lost eternally. It was Gods mercy alone that we perished not all togeither and were consumed: for he looked downe from heauen, to see whether there were any that vnderstood and sought him among the children of men: and he found that all had declined and were become vnprofitable, none doing good, *noe not one.* And yet while we serued him so poorely, there was noe hope of saluation without his helpe: nor pardon, nor life for vs, but that which he purchaced by his owne pretious death. Let me euer loue thee, thou deareſt pastour, and purchacer of my soule.

THE SECONDE MEDITATION FOR THE SAME SVNDAY

The First Pointe.

Consider that this good shephard, this heauenly Pastour of our soules, doth conduct, protect, and feede vs; not

after an ordinarie manner, but according to his diuine, ſuperadmirable, and aſtonishing wayes, peculiar and proper to his diuine goodneſſe and wiſdome alone; not onely with the plentuous dugges of his heauenly conſolations, and foretaſtes of beatitude, but euen with that ſuperſubſtantiall foode, his owne pretious body and bloud.

Affection. Awake, my ſoule, awake, and diligently obſerue what deare obligations we haue to this good paſtour of ours: he did not onely come downe from heauen to comfort and inſtruct vs with his perſonall preſence, enduring all the incommodities to which we are ſubiect in this our banishment: but he putts downe his bloude for the price of our Redemption: and as though that were not yet enough to teſtifie the exceſſe of his tenderneſſe to his deare flocke: by a heauenly inuention, and euen a miracle of loue, he ſo leaues vs, as yet he remaynes with vs: and makes his owne pretious body and bloude the permanent foode of our ſoules.

THE SECONDE POINTE.

CONSIDER, that this good; this ineffably good Paſtour of ours, doth not onely feed vs by this admirable meanes which the Angells could neuer haue dreamt on, but will alſo daigne to be fedd by vs, in his poore members, our neceſſitous Chriſtian brethren: *I was hungrie, and you gaue me to eate: I was thirſtie, and you gaue me to drinke.* Yes ſaith our deare Paſtour: *Verily I ſay to you, as longe as you did it to one of theſe my leaſt brethren, you did it to me.*

Affection. Our good Paſtour, my ſoule, knew that well-borne harts, were not willing to receiue, and returne nothing, but were ſtill greedie to inquire out the meanes wherby they might make mutuall returnes of loue: and therfor he himſelfe ſuggeſts the wayes, by which he would haue it done: ſaying, as it were, to our hartes: I your paſtour, and maker, who can otherwiſe neede nothing that's yours, am not withſtanding, hungrie, thirſtie; naked and impriſoned in my poore members your brethren, in them I begge breade &c. at your dores: aſſuring you that what you giue to them in my name, and for my

loue, you giue to me. O what a comforte it is to a truly louing harte, to haue ſo eaſie a way, to render loue for loue!

THE FIRST MEDITATION FOR THE THIRD SVNDAY AFTER EASTER.

For a litle tyme you ſhall not ſee me, and ſhortly after you ſhall ſee me againe. S. Io. 16.

CONSIDER, that we are all pilgrimes trauelling towards our heauenly home, and we ſhall not miſſe to meete with all kinds of weather. Now heate, now cold: now faire, and ſoone after fowle. Sometymes our Sauiour dilates our harts with the aboundance of his conſolations and we proſperouſly ſpring on in the wayes of his commandements: and ſometymes againe, he retires, and hydes him ſelfe from vs, leauing vs to deſolations and ſorrowes, and we become troubled, and all our former force and courage ſeeme to haue forſaken vs.

Affection. Thus it is, my ſoule, that the diuine wiſdome deales with his ſer-

uants. He doth nourish, cherish, and comfort vs, leaſt we might fayle in the way. He doth afflict and leaue vs, leaſt out of confidence of our owne ſtrength, we might erre from the way. He giues vs conſolations to teſtifie to our harte that he loues vs. He leaues vs to deſolations, to trye and make appeare whether we loue him. But whether he comfort vs, or permitt afflictions to fall vpon vs, let vs ſtill venerate his orders and gracious conduct, becauſe he it is indeede who is alwayes our refuge.

THE SECONDE POINTE

You shall lament and weepe.
But the world shall reioyce. Ioh. 6.

CONSIDER, that ſorrowes and ioyes goe here belowe by turnes and tymes. And ſtill the beſt parte in apparence is alloted to thoſe whom God leaſt loues; *the world shall reioyce*: And the worſt, as he alwayes tooke it to himſelfe, ſo he leaues it to his deareſt friends. You (ſaith he, to his deare Apoſtles) *you, shall lament and weepe*: but your ſorrowes ſhall be turned into ioyes. Wheras the worldlings ioyes, and *parte, shall be with the Hypocrites who haue receiued their reward.*

Affection. Let vs not, my ſoule, either admire or enuie, the ſeeming proſperitie of the wicked. Their ioyes are but for moments, and thoſe too mixt with painefull pleaſures. They themſelues confeſſe it: *we are wearied in the way of iniquitie, and perdition; and haue walked hard wayes: while the iuſt, whom we had in deriſion, and in a parable of reproche, are counted among the children of God, and their parte and portion amongſt the ſaintes.* There are we, my ſoule, to inioye our permanent poſſeſſion. There are our teares to be wiped away for euer, and payd with the inioyment of an eternall inheritance, which neither eye hath ſeene, nor eare hath heard, nor hath entered into the mynde of man.

THE SECONDE MEDITATION FOR THE SAME SVNDAY.

Now, indeede you haue ſorrowe.

CONSIDER, that the ſorrowes which we ſuffer, are in this preſent moment, *now*, ſaith our Sauiour; *you haue ſorrow.* Now: not the next moment for any thinge we know: thinges may alter to the better:

God may assiste: death may end all: nor ought a wise man to esteeme any thinge longe which shall haue end. But put case our sorrowes and afflictions should neither be lessened nor taken away for the space of a longe life. Yet what is the longest of liues compared to eternitie but a verie moment?

Affection. It is not, my soule, for this present tyme, for transitorie momentes that we liue and labour. Our ayme is eternitie. Nor are our sorrowes equall to the paines due to our sinnes: nor beare they any proportion to the endlesse ioy we hope for: and yet S. Paule assures vs that our tribulations which are for the present momentary and light, worke a boue measure, exceedingly, an eternall waight of glorie in vs. Let vs then couragiously looke ouer the thinges we see or feele, which are but temporall; to consider what we see not, but by ourpatience hope for, *an eternall waight of glorie.*

THE SECONDE POINTE.

I will ſee you againe, and your harte ſhall reioyce and noe man ſhall take your ioy from you.

CONSIDER, that though our good God may ſometymes ſeeme to leaue vs, yet he neuer forſakes vs, but returnes againe to ſee vs, to reioyce our hartes, and double and trible our ioyes (not thoſe of the wicked which are alwayes attended and vſhered out by ſorrow: but thoſe of the true Diſciples of Chriſt; *Gaudia Domini*, ioyes in Chriſt, of Chriſt, and for Chriſt) and to giue vs aſſurance, that it ſhall not be in the power of man to robbe vs of theſe Chriſtian ioyes, which are properly ours: *and none ſhall take your ioyes from you.*

Affection. Noe, my ſoule, our merciſull Lord forſakes vs not, vnleſſe we firſt forſake him; he goes, but comes againe to viſite vs, and by ſuch his acceſſes, he giues acceſſion of ioyes to our hartes, which he ſo fixes by his grace, that they are not taken from vs nether in this world nor the next: to witt they are not placed vpon tranſitorie thinges which paſſe, but vpon Chriſt, and are loc-

ked vp in our harts, whither the tyrants ſword cannot reach. He may take our liues away, but cannot our ioyes, which liue in death, and ſuruiue it. Such were S. Paules ioyes, with which he abounded in the midſt of all his tribulations. Such the Apoſtles, who came reioycing from before the counſell. Such S. Laurence, whoſe ioyes burnt higher then the Tyrants tormenting flames. Such finally are thoſe of our Lord and Maſter, *who ioy being propoſed to him ſuſtayned the Croſſe. This, my ſoule is our ioy which none can take from vs.*

THE FIRST MEDITATION FOR THE FOVRTH SVNDAY AFTER EASTER.

I goe to him who ſent me. Io. 16.

THE FIRST POINTE.

CONSIDER that if we were truly wained from the world, from ſelfe loue, and ſelfe conſolation; we ſhould be ſo farre from hauing our harts filled with ſorrow, vpon the hearing of the words of Chriſt

of Chriſt (*I goe to him who ſent me*) that contrarily, our harts would be replenished with ioy. That deare Lord of ours, had perfectly accomplished his heauenly Fathers will, in the worke of mans ſaluation by puttinge downe that deare price of his redemption. What then ought to be more delightfull to the redeemed ſlaue, then to ſee his gracious Redeemour returne into the poſſeſſion of his owne right; to ſee him exalted; to ſee him glorifyed?

Affection. Returne then, ô my deareſt Redeemour, into thy reſt; into thy heauenly Fathers boſome; into that glorie thou hadſt common with him, by thyne eternall birth-right, before the world was yet made: for it is but iuſt that the innocent lambe which was ſlayne, ſhould receiue power, and diuinitie, and wiſdome, and ſtrength, honour, glorie, and benediction &c. Be it euer farre from vs, my ſoule, to preferre the delightes of his preſence, and the ioyes we take while we are drawen on by the odour of his oyntments before the accomplishment of his bleſſed pleaſure (in what euer deſolation) and the aduancement of his glorie.

THE SECONDE POINTE.

It is expedient for you that I goe Io. 16.

CONSIDER that tho not so much the consolations of God, as the God of all consolations, and the pure loue of him, for his owne infinite goodnesse sake, ought to be the cheife Christian motiue in all our actions, yet our mercifull God who best knew that man is all earthly, earth, and led a by selfe interest, sutes his motiues to what we are, alwayes mixing the sweetes of consolations and our aduantage to moue vs to the loue we otherwise owe him. And therfor to solace the Apostles sadnesse he sayth: *I tell you the truth, it is expedient* (that is, aduantagious or profitable) *for you, that I goe: for if I goe not the holy Ghost shall not come to you.*

Affection. Let vs putt downe, my soule, for a most sure maxime in point of our spirituall progresse, that he is not Gods best seruant who seekes his will of God, in the continuall inioyment of consolations in our prayers &c. But he that desires that Gods will may be done in him by an absolute resignation in what drineſſe and aban-

donmẽts ſo euer. Let vs learne thẽ to leaue God for God, as here we haue occaſion, and vndoubtedly the holy Ghoſt will come, and inhabite our diſintereſſed harts, and bleſſe them with more ſolide and ſubſtantiall aduantages.

THE SECONDE MEDITATION FOR THE SAME SVNDAY

But if I goe I will ſend him to you. Io. 16.

CONSIDER that wheras the holy Ghoſt proceeds from the Father and the ſonne, it was but conuenient that the ſonne ſhould firſt be ſeated at the right hand of his heauenly Father, in the Throne of his glorie (according to that: *the holy Ghoſt was not yet giuen becauſe Ieſus was not yet glorifi.d*) before the holy Ghoſt was ſent, that he might be ioyntly ſent from them both to poore man, as that beſt guift deſcending from aboue, conſubſtantiall, coequall, coeternall, with themſelues, and well becoming their infinite Maieſtie, and the exceſſiue loue of our deare Sauiour, by the merits of whoſe death that perfect preſent was purchaced.

Affection. It is but iuſt, my ſoule, that our eldeſt brother be firſt repoſſeſſed of his owne glorie which was his from all eternitie, before the younger, and adoptiue children, lay claime to their share, which is but his deare purchace, and free guift; who for a ſure pledge of it, ſends vs one equall to himſelfe, to confirme in vs the hopes therof. Happie, thrice happie we Chriſtians, to haue ſo powerfull a Mediatour in the Court of heauen, to preuayle with his Almightie Father for the ſending of the holy Ghoſt, to comfort, inſtruct and confirme vs in all truth, taking vp his reſidence in the Temples of our hartes.

THE SECONDE POINTE.

He (the holy Ghoſt) *ſhall teach you all truth.* Io 16.

CONSIDER, that as the donation, and miſſion of the holy Ghoſt, were the effects, and fruites, of the paſſion, aſcenſion, and noble tryumphe of Chriſt, wherin he ledd captiuitie it ſelfe captiue; and in all of them glorified his heauenly Father; ſo is that holy ſpirit ſent to glorifie the ſonn, by teaching, clearing, and

confirminge in the harts of the Apoſtles all that their diuine maſter had taught them belowe, and making theſe heauenly truthes, by their miniſterie, tho otherwiſe, as farre aboue the reach of reaſon, as contrarie to the bent of flesh and bloode, powerfully ſpread themſelues all the world ouer, and become the familiar and fattening foode, not of wiſe onely, but euen Idiotes and children too, wherby they are made more learned, then the proudeſt Phyloſofer that euer liued.

Affection. O the admirable goodneſſe of the Father, ſonne and holy Ghoſt, who ſo graciouſly reueales the myſteries of Heauen to vs litle ones in earth. The Father ſent vs his onely ſonne to purchace vs that ſingular fauour at the price of his pretious bloode, which he willingly and ioyfully vndertooke, to teache vs the ſecreetes of heauen. And the holy Ghoſte ſent from them both, ſo abſolutly confirmes our hartes in the beleife therof, that poore illiterate peſants, doe not onely knowe more then greateſt Phyloſofers, but are readie to laye downe their liues in confirmation of that truth.

THE FIRST MEDITATION FOR THE FIFT SVNDAY AFTER EASTER.

Vntill now you haue not asked any thing. Io. 16.

THE FIRST POINT.

CONSIDER, that the poore beggar needes noe other inuitation to aske, then the knowledge and ſenſe of his owne pouertie, and want; whence the rich of this world doe as litle vſe, as litle neede, to intreate the beggar to aske an almes of him. But the riches of heauen, by an ineffable bountie, and graciouſneſſe, importunes vs, vs, as it were, to importune him, ſaying: *Vntill now you haue not asked any thing: aske and you shall receiue.*

Affection. Alas, my ſoule, me thinkes the longe and certaine knowledge we haue of our owne miſerie and want; and the daylie temptations we ſuffer, and relapſes we fall into, should ſufficiently inuite vs to

haue frequent recourſe to a bountifull giuer: but now at leaſt being incited by the reproches he makes vs for not asking, let vs hourely run to thoſe ouerflowing breaſts of mercy and grace, leaſt we may ſeeme *gratis* to looſe our ſelues. Let vs, my ſoule, aske, ſeeke, knocke (that holy violence is gratefull to God) with as much importunitie, as we truly find neceſſitie.

THE SECONDE POINTE.

Amen, Amen I ſay to you, if you aske the father any thinge in my name, he will giue it you. Io. 16.

WHOM WE ARE TO ASKE.

CONSIDER, how ſtronge hopes we ought to conceiue of obteyning our demande, where the promeſſe is made in ſo great a latitude, and where ſuch a ſonne the wiſdome of heauen, confidently ſends vs to ſuch a Father the eternall ſourſe of all goodneſſe, plentie, and happineſſe, which can neuer be drayned: to his Father and our Father: as we are taught by his ſacred mouthe to beleeue and ſay: *Our Father which art in heauen &c.*

Affection. O daughter of Sion, ah my poore ſoule, why wilt thou wilfully perish, where ſuch large and louing offers of grace and abundance is made to thee? What confidence may we not iuſtly haue of obteyning all things neceſſarie, when we are ſent to the Father of mercys, and the God of all conſolation, by his onely deare ſonne who in obedience to his diuine will, putt downe, that plentifull price of his pretious bloud for the loue of vs? Be my faylings neuer ſo frequent, be my ſinns in what number they will, at leaſt from hence forth I will not forgett to call thee with Ieremie. *Thou art my Father; the guide of my Virginitie.*

THE SECONDE MEDITATION FOR THE SAME SVNDAY

Aske the Father in my name. Io. 16.

THE FIRST POINTE.

HOW WE OVGHT TO ASKE.

CONSIDER that our bleſſed Sauiour in theſe few words, inſtructs vs, not onely of whom we are to aske, to witt *of his Father*, but, how, or in what manner, to witt, *in his name.* If we aske of a Father,

and that of an all-knowing, all-ſeeing Father: it ought to be done with the reuerence, humilitie, obedience, loue, and confidence of a child. If in the name of a ſonne it ought to be done as that ſonne vſed to doe it; ſaying with an abſolute reſignation: *Father if it may be*, if it be agreable to thy diuine will; if it be expedient for my eternall good; grant *this or this* &c. If otherwiſe, *not my will but thyne be done.*

Affection. Let vs then, my ſoule, in all our neceſſities and difficulties, addreſſe our ſelues to that omnipotent Father of mercyes, and all conſolation: *for none comes to the ſonne vnleſſe the father drawe them.* But let it be in the name of his ſonne Ieſus; ſince *there is noe other name vnder heauen giuen to men; wherin they muſt be ſaued.* Let vs then humbly intreate that heauenly father, in the name, and by the merites of that moſt dearely beloued ſonne, be it for thinges neceſſarie for the bodie or ſoule; but let it ſtill be done with perfect reſignation to his bleſſed will and pleaſure, ſaying as we were taught by him; Father if it may be, let this or this be done, or this or this be taken away. Howbeit not my will, but thy holy will be done.

THE SECONDE POINTE FOR THE SAME DAY

What we are to aske.

CONSIDER, that what we ought to aske, is to result out of the same words of our Sauiour: *Aske of my Father, in my name.* We must aske then of a louing Father, we must therfor demande thinges sutable to his loue: his goodnesse will not giue vs a stone in lieu of breade, nor a serpent in stecde of a fish: he will not giue vs poyson becausc, our follie likes it. We must aske of a Father who is the Kinge of heauen, we must not then aske earthly trash, which is vnworthy of his bestowing. Finally we must aske in the name of a Sauiour nothing therfor which is against our Saluation.

Affection. Run then, my soule, to that almightie Father in the name of that best beloued sonne. But be not peremptorie in our demands: wisdome better knowes, what it best for vs. If we aske of a louing father, lets aske with loue, not with feare If we aske of an Almightie father who has Kingdomes to giue: aske not for cottages

trifles vnworthy of his giuing. If in the name of a Sauiour, things then which moſt conduce to our ſaluation : things which he himſelfe taught vs to aske: that his name may be ſanctified in all nations ! that he may abſolutly raigne ouer all hartes : that his holy will may be punctually performed here belowe as in the Court of heauen &c. Let vs aske that, my ſoule, and we shall neuer be confounded.

THE FIRST MEDITATION FOR THE THIRD SVNDAY AFTER WHITSVNDAY.

And there approched publicans and ſinners vnto him to heare him. Luc. 15.

CONSIDER, the great mercy and myldneſſe of Ieſus, who did not onely graciouſly permitt publicans and publike ſinners to approch to him, to heare his diuine word, &c. but he euen proued (by the parable of the loſt sheepe, which men are wont to ſeeke with ſo much care) their Apologiſt or Aduocate, againſt the vncharitable

murmurings of the proud and vnmercifull Scribes and Pharisies, who looked vpon them, and him, with disdaigne.

Affection. Base pharisaicall pride be thou euer farre banished from Christian hartes who art still imployed to misconstrue mens best actions, and maliciously to turne them to their disaduantage: for what indeede was more sutable to a Sauiour, who was not sent to call the iust, but the sinners, as himselfe testifies, then to admitte them into his diuine companie, and mildly to couerse with them, to teach them the wayes of life? And what againe more cõfortable to the poore sinner, then to meete with so milde a Sauiour. Certes such graciousnesse, must needs melte well-borne hartes into teares, and make them pronounce with much hope: *be mercyfull, ô God, to me a sinner.*

THE SECOND POINT.

FOR THE SAME DAY.

The Phariſies and Scribes murmured, ſaying this man receiueth ſinners and eateth with them.

CONSIDER that a quite contrarie ſpirit appeares in theſe Doctors of the lawe, from that of the great Lawgiuer Chriſt. He comes from heauen, not to call the iuſte, but the ſinner, to pennance. They looke vpon them with indignation, and murmure againſt them. He admitts them not onely into his preſence, and feeds them with his holy worde, but euen familiariſes himſelfe, and feeds with them: They keepe a loofe off from them, proudly pretending feare to be defiled by them, while they feare not to be vncharitably cenſuring both them, and him.

Affection. Neuer apprehend it to be pure zeale, and true pietie, but wicked Phariſaicall pride, to haue our eyes open, to pointe out ſuch and ſuch for ſinners, to prie into their actions, to imploy our tongue to cenſure them, and to murmure againſt them. This is not the leſſon which our mercyfull and mylde Maſter left vs

but that which he reprehended in the Phariſies. Noe, but contrarily, he willed, ſuch as were without ſinne *to throw the firſt ſtone at the ſinner. True iuſtice*, ſaith S. Gregorie, *begetts compaſſion in our hartes, falſe iuſtice breeds deteſtation.*

THE SECONDE MEDITATION FOR THE SAME SVNDAY.

Who among you &c. doth not leaue the 99. and goe after one that is loſt to find it.

THE FIRST POINTE.

CONSIDER, how our ſweete Sauiour to animate poore ſinners to pennance, doth not onely admitt them into his companie, eate with them, and pleade their cauſe againſt the Scribes and Phariſies; but doth further make appeare vnto them, by a familiar example (common to them, and all the world) of a shepharde that leauing ninetie-nine, that is the whole heard, ſeemes to imploy his greateſt care to finde out, the poore sheepe which had ſtrayd from the reſt (he makes appeare I ſay) that this proceeding of his is ſo litle lyable to cenſure, that contrarily, it is

held moſt laudable, and is ordinarily vſed by euery one.

Affection. Take courage then, my ſoule, and all Chriſtian ſoules, and approche confidently to our good Ieſus. He comes not now a Iudge, but a Sauiour, a companion, an Aduocate, to pleade the poore ſinners cauſe againſt the proude. *God ſent not his ſonne into the world to iudge the world but that the world may be ſaued by him.* He leaues the ninetie-nine iuſte, that is, the whole troupes of the Angells, to ſeeke after poore man who had ſtrayed, who had prodigall-like deboiſtly ſpent his ſubſtance in a forraine land, and without ſo ſtrange a mercy had bene loſt for euer.

THE SECONDE POINTE.

And when he hath found it layeth it, vpon his shoulders &c.

CONSIDER, againe in this parable of our bleſſed Sauiours, that the poore shephard, did not onely willingly leaue the ninetie-nine, to imploye; as it were, his whole ſelfe, and his care, to find out that one which was loſt, but hauing found it, vſed, all ſweetneſſe towards it,

not driuing or chaceing it home, but louingly loading it vpon his owne shoulders, and being returned home with it by calling all his friends to reioyce with him.

Affection. This deare Sauiour of ours, ô my ſoule, this carefull shepharde imployd himſelfe wholie for our aduantage: to find vs out who had ſtrayed into a land of vtter diſproportion from him: and that not for a fewe dayes, weekes, or monthes, but euen for the ſpace of thirtie three yeares: ſweetly inuiting all that labour and are oppreſſed, to come to him, and he would refreshe them. He freely conuerſed with ſinners, pleaded their cauſe, and eate with them. Nay more, he loaded all our ſinnes vpon his owne shoulders: and therfor he may moſt truly be ſaid, not onely to haue ioyfully, and mercifully, brought backe the loſt sheepe alone vpon his owne backe, but euen all that had otherwiſe perished eternally.

THE

THE FIRST MEDITATION FOR THE FOVRTH SVNDAY AFTER WHITSVNDAY.

The multitude preſſed our Sauiour I. Chriſt to heare his worde. Luc. 5.

CONSIDER by how many wayes our Sauiour Ieſus preaches to our ſoules, and how, by the example of the pious multitude, we ought diligently to heare it. Sometymes he ſpeakes priuatly to our hartes by his holy inſpirations. Sometymes againe both to our eares and hartes, by our Superiours, Paſtours, Confeſſours, and ſpirituall bookes. Finally by the good examples of others, by infirmities, afflictions, &c.

Affection. Turne not, my ſoule, a deafe eare, to thoſe heauenly exhortations, and inuitations. Let not that golden shewre of graces which ſtreames downe from aboue fall fruitleſſly to the ground through our deffault. They are the *Euangelicall pearles* which ought to be priſed aboue all our

ſubſtance. Theſe *the manna* which ought to be gathered before the ſun ſett. Theſe *the ſeedes of glorie*, which are to produce in our ſoules the fruites of eternall felicitie

THE SECONDE POINTE.

We haue laboured all the night, and yet haue taken nothinge.

CONSIDER, that we often labour much, and aduance but litle, which happens either, becauſe we labour by night that is without the light of Gods grace, being benighted by ſinne: Or that we depende more vpon our owne induſtrie; then Gods gracious aſſiſtance: or finally becauſe we labour for thinges which are not worth the labour, which are not permanent, which vanish away like a shadowe Such are all earthly things, when they are ſought for themſelues, not directed and vſed to Gods glorie.

Affection. Its in vaine, my ſoule, to ryſe before the light. If ſinne haue benighted vs, grace muſt leade vs, or els we wander in darkneſſe, and walke further from our fathers houſe. Begge it then earneſtly, inceſſantly; haue preſent recourſe to the Sacraments, to thoſe ſtreames of grace.

It is refuſed to none who ſeeke it as they ought. Diſtruſte in our owne force, which infallibly will fayle vs. Aske for things which are worthy of Gods giuing; ſuch as tende to our ſaluation, and his glorie: not tranſitorie toyes which he leaues to his enemys; and refuſes to his friends, in exerciſing mercy towards them.

THE SECONDE MEDITATION FOR THE SAME SVNDAY.

When they had done as our Sauiour ordered them they incloſed a verie great multitude of fiſhes, and their net was broken.

THE FIRST POINTE.

CONSIDER, that Peter and the reſt who had laboured all night, and caught nothinge, while they wholy depended vpon their owne induſtrie and skill in fiſhing; as ſoone as they were taught by experience to diſtruſte in their owne endeuours, and to expect Chriſts orders and tymes, with abſolute dependance of his good pleaſure, they were ſo farre from labouring in vaine, that they preſently incloſed a huge multitude of fiſhes, and

were, in a manner agreably oppreſſed with plentie.

Affection. We muſt not fayle to labour my ſoule, and to vſe our vttermoſt endeuours (for this the God who indowed vs with witt, and induſtrie requires at our hands) howeuer they may not alwayes be anſwered with wished ſucceſſe. But this done, lets ſtay Gods order, and pleaſure and as abſolutly depende vpon his prouidence and goodneſſe, as though we had vſed noe endeuours at all, which without Gods aſſiſtance would proue vneffectuall to our purpoſe. *Neither he who plantes is any thinge, nor he who waters, but God who giues increaſe.*

THE SECONDE POINTE.

Peter fell downe at Ieſus his knees, ſaying goe forth from me, ô Lord; for I am a ſinfull man.

CONSIDER that Peter was ſo farre from aſcribing the taking that vnexpected multitude of fish at one draught, either to his owne skill, or euen to the great credit he had with Chriſt, by whoſe power indeede that wonder was wrought; that contrarily he enters vpon it into him-

ſelfe, by reflection what he is, and what God is, and humbly falls downe at Ieſus his feete, giuing all the glorie to him, and acknowledging himſelfe to be a poore ſinner, vnworthy of his preſence.

Affection. Let vs, my ſoule, in all our achiuements, and progreſſe in ſpitit, learne a Chriſtian behauiour of this humble ſainte, and neuer aſcribe any thinge to our ſelues, but to the good giuer of all good gifts; ſaying with the Pſalmiſt: *not to vs, ô Lord, not to vs, but giue glorie to thyne owne name*: for if we began well, it was by the fauour of his preuenting grace: if we aduanced it was by the conduct of his concomitante grace: if we made any conſiderable progreſſe; it was he that wrought it in vs, *who workes as well the will as the performãce according to his good pleaſure*, we being otherwiſe noe better then poore ſinfull men. We are onely my ſoule the happie, free, or voluntarie inſtruments, which his mercy makes merite to receiue afterwards *a crowne of iuſtice* at his heauenly hands.

THE FIRST MEDITATION FOR THE FIFT SVNDAY AFTER WHITSVNDAY

Matt. 5.

Vnleſſe your iuſtice abound more then that of the Scribes and Phariſies, you shall not enter into the Kingdome of heauen.

CONSIDER, that the Scribes, and Phariſies, faſted often, to witt, twice a weeke; prayed much payd the tythes of all they poſſeſſed; gaue almes liberally; were verie conuerſant in holy ſcriptures, and like great Rabbys interpreted them to the people: and yet Truth it ſelfe, Ieſus Chriſt, who can neither deceiue nor be deceiued, threatens vs Chriſtians, that vnleſſe our iuſtice, vertue and perfection, be greater then theirs, we shall not enter into the Kingdome of heauen.

Affection. Alas my deare Lord, if this be put downe for an abſolute and irreuocable Doome, pronounced by thy holy

mouth; that *vnleſſe the iuſtice of vs Chriſtians, doe abounde more then that of the ſcribes &c. We ſhall not enter into the Kingdome of heauen*; what will become of vs, when we fall ſhort euen of what they performe? for are not our prayers cold and full of diſtractions? Our workes of mercy as well corporall as ſpirituall verie fewe? our faſtes rather ſuffered, then performed with feruour? *And yet vnleſſe our iuſtice ſurpaſſe theirs there are noe hopes of heauen for vs.*

THE SECONDE POINTE.

CONSIDER that Chriſtian iuſtice, and perfection, doth not indeede conſiſte in exteriour actions, though otherwiſe good of their owne natures, but take, their worth and excellencie, from the interiour intention; *becauſe all the beautie of the kinges daughter*, the ſoule, *iſſues from the interiour*: If the intention, the eye of the the ſoule be ſimple, the whole body of the actions proceeding from thence, will be beautifull and agreeable. Nor are againe euery well meant action Chriſtian perfection, but onely wayes to it, perfection conſiſting abſolutly in the loue of God and our neighbour.

Affection. We are not then, my ſoule, ſo much to looke what we doe, as how it is done. Nor how good the action is in it ſelfe; as from what harte it proceedeth, with what puritie of intention it is done. God is not delighted with the ſacryfice of our lipps, but of our hartes; and thoſe too ſett vpon that *one neceſſarie thinge*, charitie: from which all our actions ought to iſſue, and to her finally to tende: becauſe true Chriſtian perfection, and the *plenitude of the lawe, is loue.*

THE SECONDE MEDITATION FOR THE SAME SVNDAY

Thou shalt not kill, was it ſaid of old: But I (Chriſt) ſay vnto you, that he who is angrie againſt his brother, ſhall be coulpable of iudgement.

CONSIDER, how ſweete this lawe of loue is (wherin Chriſtian iuſtice conſiſts) and how deare it ought to be to vs all, ſince it prouides for all our aduantages. It ſetts not onely our life in aſſurance by ſaying: *thou shall not kill*: but euen ſtriues to make our otherwiſe miſe-

rable liues, delightfull to vs, by forbidding anger, taunting and deridinge words, and all manner of vnderualuing one an other, intimated by the words *Raca*, and *foole*.

Affection. O how happie! how happie were we Chriſtians, my ſoule, did we liue according to the preſcript of this heauenly ſweete lawe! O what a heauen should we finde in earth, were our actions framed according to the directions and precepts of our diuine Law-giuer. Our liues, our honours, our goodes and all were in an vndoubted ſafetie: and our ſoules would inioy a perpetuall ſaboath: while noe detractions ruinating neighbours fame would be heard: noe carying of ill reports to one another which is deſtructiue to brotherly charitie, would be vſed: noe contumelies, contempts and tauntes would be practiſed Labour the due obſeruance of this lawe, my ſoule, and ſo bleſſe thy ſelfe with two heauens.

Conſider how agreeable this brotherly charitie muſt needes be to our ſweete Sauiour, ſince he doth not onely prouide ſafetie, and delight of our life while we obſerue his holy Lawe, according to that

how *goode and delightfull it is, for brethren to liue vnanimously togeither* but euen in cale of transgression therof, for our perfect reconcilement to our brother and him: *if thou offereſt thy gift at the Altar and there thou remembreſt that thy brother hath any thinge againſt thee leaue there thy offering &c. and goe firſt to be reconciled to thy brother, and then coming thou shalt offerre thy gift.*

Affection. O moſt delicious and heauenly Law! O admirable goodneſſe of God to poore man! Who ſo cloſely lincked his intereſts with ours, that if we be not right amongſt our ſelues, we are not right with him. If we haue not peace with our brethren, we haue not peace with him. *If any man ſay I loue God, and hates his brother, he is a lier,* ſaith the beloued Apoſtle. Learne then to loue, my ſoule, whom thy exemplar Chriſt ſo much loues, that he chuſes rather to want his owne proper worshippe, sacryfice, then that thy brother should want thy loue. Thy offeringes of thyne auſterities, thy prayers, thy communions, will neuer proue gratefull to him, as longe as thou willingly harbours grudging in thy breaſt againſt that poore brother of thyne, for whom through loue he dyed.

The Meditations for this 6. ſunday are the ſame with the 4. ſunday in Lent. pag. 100.

THE FIRST MEDITATION FOR THE SEAVENTH SVNDAY AFTER WHITSVNDAY.

Take great heede of falſe Prophetes, who come to you in the clothing of sheepe, but inwardly are rauening wolues. Matt. 7.

CONSIDER that we oft proue falſe Prophetes or teachers to our ſelues, and conſequently our owne ſeducers, while we vſe the fawning perſwaſion of our owne vertue and goodneſſe drawen from outward apparances, from the barke, leaues, or flowres, that is, from the clothing of sheepe. Wheras we are taught by Wiſdom it ſelfe that the true and certaine decernement of ſolide from ſeeming vertues, is placed in the fruites they produce; that is, the ſubduing of the great ſinne pride; the mortification of our paſſions. Finally, the vanqnishing of our ſelfe loue, ſelfwill, and ſelfe intereſt.

Affection. Lets then, my ſoule, diligently, and impartially examine our ſelues in pointe of our aduancement in theſe vertues, and ſo we ſhall beware indeede of falſe Prophetes, and be ſure not to proue ſelfe-ſeducers. Doe we make it our buſineſſe to ſubdue pride, which doth then moſt aſſault vs, when we moſt aduance in vertue? Are the paſſions which we obſerue moſt to domineare in vs, brought lowe? Is ſelfe loue, and ſelf-will, thoſe pernicious ſourſes of all our miſerie, vanquiſhed? Is ſelfe intereſt ſubiected to the common good? Humbly hope then in our Lord, that all goes well with vs. If not, knowe that vertue is not yet ſolidly rooted in vs.

THE SECONDE POINTE.

Euerie good tree yealdeth good fruites, and the euil euill fruites. Matt. 7.

CONSIDER', the good or bad fruites of the tree of our harte and thence we ſhall be able by the Euangelicall maxime, to decerne, whether. If we meete with grapes and figues, that is with mild and meeke thoughts, words, and

comportments, know for certaine the tree is good, they are not the fruites of thornes, and brambles, marrie if we are true or falſe teachers or guides to our ſelues while we ſeeke for grapes and figues, we meete with thornes and thiſtels, that is with diſtaynefull bitter and sharpe thoughtes, words, and behauiour, know that the roote is depraued, the fruites viciated they are the productions of *the badd tree, which cannot bring out good fruite.*

Affection. Doe we, my ſoule, faſt, watch, pray much? doe we diſcipline, vſe great auſterities, and communicate often They are indeede excellent meanes for the produceing good fruites: yet are they not for all that the fruites themſelues. They are certainely the clothings of the sheepe: yet may a wolfe lye vnder them. Our fruite ſaith S. Aug. is charitie, ſee then whether coming from ours prayers &c. we finde our ſelues *patient, benigne, without enuie without peruerſitie, not puffed vp, not ambitious, not ſeeking our owne, not prouoking to anger, not thinking euill, not reioycing vpon iniquitie, but rejoycing at truth, ſuffering all thinges, beleeuing all thinges, hopeing all thinges, bearing all thinges*: and remayne aſſured thence

that our hart is right: and that we are happily tendinge towards our Beatitude.

THE SECONDE MEDITATION FOR THE SAME SVNDAY

Euery tree which brings not forth good fruite shall be cutt downe and caſt into the fire.

THE FIRST POINT.

CONSIDER, that euery reaſonable creature, of what qualitie ſoeuer, is a vine, or tree; planted in the vineyearde, or orcharde, of Chriſt Ieſus, againſt whom this dreadfull doome is pronounced: *it ſhall be cutt downe, and caſt into the fire*) in caſe it anſwer not to his expectation, but in lieu of true grapes, yealde nothinge but wilde grapes: that is, in lieu of true and ſolide vertues thinke to pay with apparances, and in lieu of the ſweete and agreeable fruites of charitie, yeald nothing but bitterneſſe, animoſities, and auerſions, amongſt the citizens of heauen and Gods domeſtikes, who should but all haue one hart and one ſoule.

Affection. Let vs daylie, and diligently my ſoule, examine what fruites this tree of our hart produceth. It importeth noe

leſſe then a bleſſed or curſed eternitie. If ſowre grapes; bitterneſſe of hart, enuie, emulation, diſſenſion, ah then, Truth affirmes it shall be cutt downe, and caſt into the fire. Alas it was not planted ſo, that ſuch fruites should be expected from it. It was planted by the hand of God, watered which the pretious bloud of Chr. let nothing then but the ſweet fruites of Chriſtianitie proceede from it.

THE SECONDE POINTE

He that doth the will of my Father which is in heauen, he shall enter into the Kingdome of heauen.

CONSIDER, that here the wiſdome of heauen, in a few words layes vs downe the abridgement of all perfection and the bleſſed imitation of his whole life and paſſion; to witt, an abſolute and louing reſignation to the holy will of his heauenly father, as well in all that he did, as all that he ſuffered. *I come not*, ſaith that ſweete Sauiour, *to doe myne owne will, but the will of my father who is in heauen: the thinges that pleaſe him I doe alwayes: not as I will but as thou wilt.* Fawning words, and Lord Lord may pleaſe fooles who deſire to be

flattered: but the actuall complying with the will of God, is onely gratefull in his eyes who sees hartes.

Affection. Let vs then, my soule, absolutly, and for euer, renounce our owne will; that disturber of our life, and depriuer of our rest, peace, and true libertie, and yeild it vp into the secure guidance of Gods holy will: hauing alwayes, vpon all occasions, in all our doinges and sufferings, in our harte and mouth: *thy blessed will be done*, my deare Lord and Master; who best knowes what is most behoofull for me. I am most willingly in thy holy hands; turne me, and winde me, when thou wilt where thou wilt, and how thou wilt, that thy will and myne may be but one. Represse in me, ô Lord that vnhappie libertie, by which I am able to will any other thinge then what thou willest.

THE

THE FIRST MEDITATION FOR THE EIGTH SVNDAY AFTER WHITSVNDAY.

There was a certaine rich man who had a Bailife. Luc. 16.

CONSIDER that this rich man was God, the greate Maker, and Maſter of all the earth: and the Bailife, man, euery one of vs, be we Maſters or ſeruants, rich or poore; who hold all that we haue of that great Land-Lord: the goods of our body; the goods of our ſoule, and thoſe of fortune; all is his, and all proceeds from his bountifull hand: we haue the ſtewardshippe of them to worke therby our ſaluation; but the propertie remaynes ſtill his.

Affection. Let vs not then, my ſoule, miſtake our ſelues, apprehending that we are Lords and Maſters, while we are but indeede farmers (and remoueable at pleaſure) of what ſeemes to be ours. Be it farre from vs to vaunt with him in the Apocalipſe, that *we are rich, and inriched, and want nothinge: ſince indeede we are*

misers, and miserable, and poore, and blind, and naked. Let vs render humble thankes, that he permitts vs, with so much goodnesse, to make vse of what is his, and by the good management therof, to treasure vp for eternitie.

THE SECONDE POINTE.

CONSIDER that since we are not masters but Bailifes onely, and as such lyable to render accompt, how much it behoues vs to sitt downe, and obserue how we manage all the parts of our farme And first how are the goods of our bodyes imployed, as our health, our strength, our beautie, our fiue senses. 2. how those of our mynde; as our vnderstanding, our will, our memorie. 3. how those of fortune, as our moneys our Lands &c. Are not the first happly rather imployed to offend then please our good Land-Lord? Are not the seconde in lieu of conuersing aboue with the Angells, dissipated vpon vaine curiosities and follies? And are not the third, in steede of the purchace of heauen, mispent vpon iniquitie?

Affection. Alas, my soule, how often hath that actiuitie, strength, and bodiln beautie, while they made me gratefull in

the eyes of men, rendered me diſloyall, and diſagreeable in the eyes of God? vpon what vnworthy obiects haue myne eyes bene frequently fixed? What vanities &c. haue not myne eares bene filled with? How ignobly haue thoſe noble endowments of the ſoule, wherby we approche neere to the dignitie of an Angell, bene imployed vpon earth and earthlineſſe? how prodigally haue we not ſpent our meanes to buy vanitie, and ſinne, which was lent vs to feede the poore? Let's after this manner caſt vp our accompts: and we shall find a ſtrange waſte we haue made of our Maſters goods.

THE SECONDE MEDITATION FOR THE SAME SVNDAY

What heare I this of thee? to witt that thou haſte waſted my goods. Luc. 16.

THE FIRST POINTE.

CONSIDER how often our good Land-Lord cryes out to our eares and hartes by his word, his preacher, and priuate inſpirations, reproching vs with the waſting of his goods, to make vs beware

before we come to the rendering of the accompt indeede: graciouſly ſeeming, as it were vnwilling to ſurpriſe vs ſaying: *what is this I heare of thee?* nay, which I ſee in thee, with an all-ſeeing eye which cannot be deceiued.

Affection. Alas, my ſoule, deney it we can not. Our owne conſcience, is as an hundred witneſſes to vs. Such and ſuch (reflecting in particular) waſtes I haue longe made. The deſires, and delightes of my harte, which should haue bene Gods part, I haue diſſipated vpon imaginations and lyes; while thy word ô God ſtroue to breake through my deateneſſe ſaying: *Why doe you fall in loue with vanitie, and purſue a lye?* Thy bleſſed inſpirations were redoubled againe, and againe, reproching my diſloyaltie; *in ſuch and ſuch things &c.* and I anſwered thoſe heauenly inuitations, from tyme to tyme with a cold and vngratefull *cras cras*, to morrow and to morrow which were extended into monthes and yeares. I doubted not but that thy diuine eyes wete ſtill fixed vpon me, and yet I feared not, while thou lookedſt on, to miſpend and diſſipate what I knew was thyne.

THE SECONDE POINTE.

Render an accompt of thy Bailifeshippe.

CONSIDER that at length our leaſe which is but for life, with our life is expired: and infallibly we shall heare: *render an accompt of thy Bailifshippe.* The noyſe of our vnrulie paſſions would not permit vs to heare Gods word: his cryes were made to deafe eares: his diuine inſpirations, the ſeedes of beatitude, fell vpon rockie or high wayes, that is hartes layd open to wordly vanities, where they tooke noe roote, and behold now, after ſo much precious tyme miſpent, we haue but a moment left to make our accompt in, vpon which an eternitie of bliſſe, or woe depends.

Affection. That dayes, and weekes, and monthes, and yeares, my ſoule, doe paſſe, is a thinge we all doe ſee, and know: nor doth tyme paſt euer returne againe; nor can we know how much more is to follow. Onely this we know that in this courſe of tyme euery one shall meete with his laſt moment: and in it, as ſure as God's in heauen, we shall be obliged to render ac-

compt of all the momentes of our life, of all in one. What would we not then doe, my ſoule, to cleare our accompt? And what ſhould we not now doe, to preuent ſo dreadfull an expectation? *Ponder it well and make reſolutions accordingly.*

THE FIRST MEDITATION FOR THE NINGTH SVNDAY AFTER WHITSVNDAY.

Ieſus drawing neere Ieruſalem, and beholding it, wept vpon it. S. Luc. 9.

CONSIDER the greate difference there is betwixt the iudgements of men and thoſe of God. Neuer did Ieruſalem ſeeme to be in a more happie ſtate, and more iuſtly to reioyce then when they receiued their Kinge, Ieſus-Chriſt, with ioyfull acclamations, and Hoſannas, yet neuer drew it neerer to its ruine by putting Chriſt to an infamous death. They, ſpredd palmes and oliue branches out of tryumph: he, teares out of compaſſion.

Affection. Learne by this, my ſoule, to

know what rate we ought to putt vpon the ioyes and iollities of this world, which are but ordinarily the forerunners of ruine to our ſoules; and haue true ſorrowes following them in at the heeles. Nay though we receiue Ieſus-Chriſt himſelfe into the cities of our ſoules, with more glorious Hoſannas, and ſpreading of branches, then with ſerious diſcernements of the dreade Maieſtie we receiue, and the true fruites of charitie, we are but preparing for: *Not this man* (Ieſus) *but Barrabas*: or *tolle tolle crucifige*.

THE SECONDE POINTE.

CONSIDER that the Ieruſalem indeede vpon which our Saviour wept is our owne vngratefull ſoules, which often turne the abundance of Chriſts ſingular fauours to our greater condemnation. The greater benefits we receiue the greater gratitude we owe, and the greater punishment shall we vndergoe if we anſwer not to them accordingly. What ought he to haue done to his vinyarde his beloued Iewes which he did not doe by being borne and liuing among them, by his preaching, by his multiplyed mi-

racles? And what fauours and graces haue not we too receiued from his holy hand?

Affection. O daugthers of Ieruſalem, inhabitantes of Sion, forgett not to make continuall reflection, in what highth of honour you are placed. Gods free mercy did not onely extend it ſelfe, to call you to be Chriſtian Catholikes, but euen to that which is more noble and deare, to be peculiar ſpouſes of Chriſt, whoſe worke it is to cõuerſe with him day and night. You haue not onely heard his wotd, and heard of his miracles, as did the Iewes, but your harts by a conquering grace was wrought to beleeue them. Beware you neuer permitt ingratitude todrye vp thoſe fountaines of mercy. Remember that it was ſaid to the faireſt among women; If thou know not thy ſelfe, goe forth and follow thy fellowes &c.

THE SECONDE MEDITATION FOR THE SAME SVNDAY.

If thou hadſt knowne, in this thy day.

CONSIDER, that happly we Chriſtians know but too much to doe ſolitle. Ignorance may ſome tymes ex-

cuſe, but luke warmeneſſe, idleneſſe, and negligence can neuer. We know what a deare price was putt downe at Ieruſalem for our ranſome: and what an ineſtimable reward is prepared for vs in the heauenly Ieruſalem. We knowe what endleſſe torments are threatened if we liue not according to the knowlege, and light of faith we haue. We know that this day is yet ours, an acceptable tyme, a day of ſaluation, wherin more may be done for a ſith, a teare, a contrite and humbled harte, then can be purchaced by the prayers of all the ſaintes in heauen, this day of our life being once paſt.

Affection. And is it yet poſſible, my ſoule, that after all theſe wholſome and certaine knowledges, we ſtill liue in a cold careleſſneſſe, as tho there were nothing after this life; either to be feared or hoped for? Is it poſſible that we dare idly ſpend this day of ours lent vs to worke our ſaluation in? and ſtill make bold to take new dayes with God, which were neuer promiſed vs, for our couerſion? Is there any of vs ſo reſolute, as would not weepe were he aſſured that within three dayes he ſhould be cited before the dreadfull

Tribunall of a wrothfull Iudge, and yet while we haue but one daye we can call ours, or one preſent houre according to S. Paule we dare paſſe it in laughing, languiſhing, ſleeping, &c. which leade to death: and be like thoſe hazardous ſoules who ſpend their dayes in delights, and in a moment deſcende into Hell.

THE SECONDE POINTE.

Becauſe thou haſt not knowne the tyme of thy viſitation.

CONSIDER that our B. Sauiour declares, that the cauſe of the vtter deſtruction of Ieruſalem, was, becauſe they did not know, that is, through ingratitude, obſtinacie, and blindneſſe, they acknowledged not the ſpeciall fauour of hauing the ſon of God ſent to them in perſon, to viſite them, to make them heare his ſacred word from his owne mouth: to worke multitudes of miracles in their ſight &c.

Affection. Alas, my ſoule; I feare we know but too much, to performe ſo litle as we doe. Ah! the ſeruant who kno-

wes the will of his Lord, and doth it not, ſhall be beaten with many ſtripes. And dare we deney that we knowe *his will to be our ſanctitie*: and that we ought to be *perfect as our heauenly Father is perfect*? and yet how coldly doe we creepe on in that way? Haue we not frequently had the honour of his heauenly viſites; heard his ſugerred words; and experienced in our deade ſoules the miracles of his grace? Ah my ſoule, let vs diligently call to mynde the tymes of thoſe gracious viſitations, with the thankfulneſſe of our whole hartes, and ſinge thoſe ſweete mercyes for euer and euer.

THE FIRST MEDITATION FOR THE TENTH SVNDAY AFTER WHITSVNDAY.

The Phariſie ſtanding prayed thus with himſelfe Luc. 18.

CONSIDER in this Parable the true diſcription of a proud Petitioner, or rather of one that goes not ſo much to the Church to pray

as to prayse himselfe. He gaue God thankes indeede, but with taking a vaine complaceance in his giftes, esteeming himselfe so rich that he asked noe more, nay he euen insulted at the poore publicane who asked. He is not like the rest of men (excepting none) extortioners, vniust, adulterers: nor is he like that publican, wherin he addes rashe iudgement to his pride. In fine halfe the lawe is but declining from euill, and all that, if you beleeue him, he has performed.

Affection. Beware, my soule, of this proud prayer, which prouokes Gods wroth vpon vs. What haue we of grace or nature which we haue not receiued? and if they be Gods gifts why doe we vainely glorie in them, as though we had not receiued them? Why doe we glorie in them, and preferre our selues before poore sinners, whom we looke upon with disdaigne, who are, happly farre better then we in the sight of God. *Let such as stand looke that they fall not.* Let our eyes be fixed vpon our owne defects, leauing God to iudge our neighbour, *to whom he stands or falls.*

THE SECONDE POINTE.

I faſt twice a weeke, I giue tythes of all I poſſeſſe &c.

CONSIDER that pride ſtill aſcends, and gaynes ground. The Phariſie had alreadie, in his owne eſteeme, freed himſelfe from all ſtayne of ſinne, what reſts for his pride but to preach his owne vertues, that ſo Chriſtian iuſtice might appeare accomplished in him. *I faſte twice a weeke*, ſaith he, *I giue tithes of all I poſſeſſe*, not of the fruites of the earth onely, according to the preſcript of the lawe, but euen of all without exception.

Affection. Looke vpon this vaine boaſting, my ſoule, with horrour, and carefully ſtriue to auoyde that dangerous shelfe of preſumption, vpon which ſo many apparently deuoute ſoules perish. What euer good workes we doe: how vertuous reſolutions ſoeuer we make; finde we neuer ſo much feruour, facilitie, and ſpirituall delight in the practiſe of vertue and goodneſſe, let vs ſtill diſtruſte in our ſelues, hartily acknowledging that we are nothing, we haue nothing, we can doe

nothing of our ſelues, not ſo much as thinke one good thought, but all our ſufficiencie is from God: hauing all-wayes in our mouthes with the holy Church: *Deus in adiutorium meum intende: Domine ad adiuuandum me feſtina.*

THE SECONDE MEDITATION FOR THE SAME SVNDAY

The Publican ſtanding a farre off would not ſo much as liſt vp his eyes towards heauen.

THE FIRST POINT.

CONSIDER, in this poore Publican, the perfect picture of a true penitent. He ſtands a farre off, as iudging himſelfe vnworthy to come neere the Altar: he dares not ſo much as lift vpp his eyes to heauen: becauſe ſhame and confuſion had couered his countenance to haue offended ſo great a Maieſtie: he knockes his breaſt, where ſinne was conceiued and ſeemes to take reuenge of himſelfe. He beſeeches God to be mercyfull to him a ſinner, expoſing his miſerie onely, for Gods mercy to magnifie it ſelfe vpon.

Affection. Let vs not, my ſoule, be ashamed to learne of this poore publicane

what diſpoſitions we ought to bringe with vs, when we goe to ſue to the dreadefull maieſtie of God for remiſſion of our ſinnes. Nay rather let vs blush, that after ſo longe practiſe in ſpiritualitie, we fall short of that poore ſinner: after ſo much light; ſo many heauenly inſpirations; ſo many helpes and aſſiſtances which he neuer had. And yet while our eyes lye open to euery diſtraction, his, with confuſion are fixed vpon the ground, not daring to looke vpon the heauens: he takes reuenge vpon the breaſte wherin ſinne was conceiued; and makes humbly confeſſed miſerie alone pleade for mercy.

THE SECONDE POINTE.

Be mercyfull to me a ſinner.

CONSIDER, the contrarie effects of the farre contrarie proceedings of the proude Phariſie and humble Publican. The Phariſie came with his hart full ſwolne with proud iuſtice, and returned with his hands emptie. The publican came loaden with humble iniuſtice: and an emptie hart, and he returnes with his hands full, and is iuſtified. The Phariſie preaches his owne

iuſtice, innocencie, and vertues, and yet returnes humbled. The Publican, is ſo farre from pretending iuſtice, innocencie or vertue, that he pleads onely his pouertie and ſinfulneſſe, and relyes wholy on Gods mercy, and he returnes home exalted.

Affection. Let vs, my ſoule, haue as high conceipts as we will of our owne aduancement in vertue, and good actions, pride will neuer preuayle with God; nay it will inſenſibly leade vs into confuſion: *God alwayes diſperſes the proude in the conceipt of his hart: and exaltes the humble*: Thoſe, he ſends away with emptie handes: theſe he replenishes with good thinges. For loe the poore vnderualued, deſpiſed Publican, who found none of his owne iuſtice, but his true pouertie and miſerie to pleade his cauſe, returnes iuſtified: while the Phariſie is ſent away with confuſion.

THE

THE FIRST MEDITATION FOR THE XI. SVNDAY AFTER WHITSVNDAY.

And they bringe to him (Chriſt) *one deaf and dumme.* Matt. 7.

THE FIRST POINTE.

CONSIDER, in this deafe and dumme man (cured by our Saviour in his paſſing by ſidon &c.) the miſerable condition of a poore ſoule, which happens often to be both deafe and dumme too. The greateſt commerce that poore man hath with heauen, is either by ſpeaking or hearing. *I will ſpeake to our Lord though I be but duſt and ashes.* Abraham *ſpeake ô Lord for thy ſeruantheares.* Pſal: When the ſoule falls then into ſucha lythergie that it neither liſts to ſpeake to God by prayer: nor to heare God ſpeake to it by his preachers, alas in what a lamentable ſtate it is!

Affection. Ah, my ſoule, if thou be'ſt ſo vnhappie to fall into ſo dangerous a de-

ſeaſe, that thou haſt neither liſt to pray, nor guſt in prayer, nor yet inclination to heare, or reade the word of God, wherby the ſoule should be ſtrengthend, and nourished, fayle not to teſtifie to thy brethren, by ſighes, and ſobbs, and teares, that thou lyeſt ſicke of *the palſie, and art ſore tormented.* Procure, at leaſt, ſome good ſoule to goe thy errand for thee, and ſignifie to our mercyfull Sauiour in what a ſadd condition thou art, as did the good Centurion for his ſeruant. Thus doe, and confidently hope for aſſiſtance in Gods good tyme.

THE SECONDE POINTE

They beſought him (Chriſt) *that he would impoſe his hand vpon him.*

CONSIDER, that we are taught by theſe good people how we ought to behaue our ſelues towards our diſtreſſed brother. They did not onely bringe him to our Sauiours preſence, but they ſue for him, and preuayle with that God of pittie to touch him with his holie hand and ſoone after to cure him.

Affection. O my ſoule, how our deare

Lord loues that brotherly loue! They noe ſooner bring this diſtreſſed brother of theirs, and interceede for him, but that mercifull hart is touched with compaſſion, and bleſſes them and him with the effects of their labours: and prayers: *for his eares were opened and he ſpoke right.* Let vs hence learne neuer to feare to leaue the deareſt deuotious we haue, to afforde offices of brotherly charitie to our afflicted brother. What we doe to them in qualitie of brothers of Chriſt, we doe to Chriſt.

THE SECONDE MEDITATION FOR THE SAME SVNDAY.

And taking him from the multitude apart &c.

THE FIRST POINTE.

CONSIDER, that Chriſt tooke the Dumme man apart from the multitude, before he perfectly cured him; to teach vs that there is noe better way to cure our neighbours or our ſelues, in caſe of our ſpirituall deafneſſe and dumneſſe, then to quitt the multitude, and to betake vs to ſome holy retreate. There will Chriſt ſpeake loude enough to be heard by the

deafeſt eares: there will he make the tongues of the dumme ſpeake loude enough too, to be heard by him, there will the cure be abſolutly wrought, the eares being immediatly opened, and the ſtring of the tongue being looſed.

Affection. I will leade her (the faithfull ſoule) *into the wilderneſſe, and I will ſpeake to her harte.* The wilderneſſe, my ſoule, where our deafeneſſe ought to be cured, is our chamber or Celle. There the world is ſilent, and breakes not our heades with its idle tumults and rumours, but leaues God his turne to ſpeake. There he breakes through our deafneſſe: ſaying, not to our eares, but to our hartes: I, not the world, am thy ſaluation, and ſayes it ſo that we heare it. There it is too, that he makes our dumneſſe ſpeake vnto him, ſaying: O deare Lord thou haſte made me to thy ſelfe, and for thy ſelfe, and thence it is, that wander where I will, I: am at vnreſt and euen wearied out till I returne to thee. Thou haſt made my ſoule capable of thy immenſitie, and noe leſſe thinge then thy ſelfe, can, or ſhall euer faciate that large capacitie. *Da mihi te, redde mihi te.*

For this will I daylie crye
Thou art my harts repoſe
Darke night's my day in thee
In ſolitude my God's
A multitude to me.

THE SECONDE POINTE,

He doth all thinges well, making the deafe to heare and the dumme to ſpeake.

CONSIDER the exceeding gratitude of thoſe good people for a temporall benefit; and that done not to themſelues neither; but to their neighbour; while we hardly take notice of ſo many ſpirituall ones done to our ſelues euery day. They, though otherwiſe commanded to tell noe body: cannot conteyne themſelues, but they crye it out to euery body, with ioy and wonderment, freely publishing, *that he doth all thinges well, making the deafe to heare, and the dumme to ſpeake.*

Affection. O my Lord, my life, and my deareſt delight, what is any man able to ſay of thee bearing any proportion to the multitude of thy mercys shewed to man? shall we therfor be ſilent? ô noe, for woe be to them who are ſilent in thy

prayſe, ſince euen they who ſpeake moſt therof, may be acounted to be but euen dumbe. I am my deare Lord thy redeemed ſlaue; thou haſte thundered through my deafeneſſe, and broken my bonds aſunder; Let my harte, and my tongue praiſe thee, and let all my bowells ſay; ô Lord who is like to thee? ſay therfor, my ſoule, *if I forgett thee, let my right hand be forgotten: let my tongue cleaue to my iawes if I doe not remember thee; and place thee in the beginninge of all my ioyes.*

THE FIRST MEDITATION FOR THE XII. SVNDAY. AFTER WHITSVNDAY.

Bleſſed are the eyes which ſee what you ſee. Luc. 10.

THE FIRST POINTE.

CONSIDER how great a Bleſſing it was indeede for a companie of poore fisher men to behold God incarnated: familiarly to conuerſe with him: to diſcourſe with him in a friendly manner; to

ſitt at table and eate and drinke with him, to be the hearers of the ſacred words which ſtreamed from his diuine lipps: to be companions of his labours &c. To ſee him in earth a milde Emmanuel, whom the Cherubins and Seraphins adore with trembling in heauen.

Affection. Certes, my ſoule, this was a great bleſſing; and a thinge ardently breathed after by the Patriarkes and Prophetes, who cryed out: *come o Lord, and delaye not: come and pardon the ſinnes of thy people, come and ſaue man, whom thou didſt make of claye.* I would *to God thou wouldſt burſt the heauens and deſcende*: and yet this happineſſe was not granted them; while we Chriſtians inioy that or a greater. For though (as S. Chryſoſtome comfortably ſaith) we haue not the happines to behold his forme, and figure; his apparell &c. Yet we ſee him, we touche him, we eate him. O my ſoule, what a ſingular honour is this, to be fedd with him, to be vnited to him, and to be made one body of Chriſt, and one flesh.

THE SECONDE POINTE.

CONSIDER that tho thoſe good Iewes (the Apoſtles) to whom the ſonne of God was eſpecially ſent, had a benediction of preference, to haue ſeene him in perſon; yet was there another, noe leſſe meritorious, left for vs poore gentiles of ſeeing him by faith, atteſted by the ſame Truth: *Bleſſed are they who haue not ſeene, and haue beleeued*: for *there*, ſaith Gregorie, *faith hath more merite*, where humane reaſon produceth noe euidence.

Affection. Howeuer, my ſoule, the preference of ſeeing our Sauiour in body viſibly may ſeeme a greate happineſſe, yet it is not therin, that the happineſſe of a Chriſtian doth conſiſte, but in that he beleeues by a firme faith, him whom the Apoſtles ſaw, to be truly the ſonne of God: and by ſo beleeuing begins to hope in him, and to aſpire to his loue: ſince, according to S. Auguſtine, it is the dutie of a faithfull man to beleeue what he ſees not, that by the merite of that faith, he may hope both to ſee, and loue.

THE SECONDE MEDITATION FOR THE SAME SVNDAY.

What is written in the Lawe.

CONSIDER that this queſtion of this Doctour in the lawe : *Maſter what muſt I doe to poſſeſſe life euerlaſting?* may putt vs in mynd, that to appeare wiſe and carefull of our ſaluation, we often putt queſtions to God and man, ſaying: what are we to doe to aduance in perfection : to be truly vertuows, to attaine to life euerlaſting &c. wheras without asking, we know it well enough : for doe not we read in the lawe ? are we not all taught in our Catechiſme ? *Thou ſhall loue the Lord, thy God, with all thy hart with all thy ſoule : and thy neighbour as thy ſelfe.*

Affection. Noe, my ſoule; let vs not wilfully feyne to be ignorant of what we knowe. Nor knowing it, ſeeke for ſome new perfection. The thinge commanded by God, (by the obſeruance of which we are to liue euerlaſtinglie) is neither aboue vs, nor farre off from vs. It is not placed aboue the heauens, or beyond the ſea's; but is verie neere vs, in our mouth

and in our hart. Thou shalt loue the Lord thy God, with all thy hart, with all thy soule, and thy neighbour as thy selfe. Ah, saith louing S. Augustt. *had it not bene enough to haue permitted me the honour of louing thee: but thou must commande it: yea and threaten me, huge punishments if I doe it not.* Ah deare Lord were it not the worst of punishments, to be prohibited, or depriued of that loue?

THE SECONDE POINTE,

Who is my neighbour?

CONSIDER that tho that greate Doctour of the lawe asked a question where he had noe doubt as he was forced to acknowledge (for he redd in the lawe and knew well, that to liue, he was to loue God aboue all thinges and his neighbour as himselfe) yet still he has another doubt to putt, to witt, *who is his neighbour?* To which our Saviour in effect answers; not Iewes to Iewes onely, but Iewes to Samaritons too, and Samaritons also to Iewes; that is, according to S. Augustine, *euery man is neighbour to euery man: for we ought to vnderstand him to be our neighbour, to whom we owe workes of mercy, in his present or future want: as he too the like to vs, in like necessitie.*

Affection. Let then the accompt of our neighbourhoode, my ſoule, and our loue to the ſame extend it ſelfe to noe leſſe a compaſſe then the boundes of the whole world: Let vs loue, that is, doe well to, ſpeake well to, wishe well to all men, of what condition, profeſſion, religion, and nation ſoeuer they be. Let vs pray for Turke, Iewe, and Gentile, leaſt in thinking to hate an enemye, we indeede may hate a friend; the Turke happlie in Gods diuine preſcience beeing neerer to him then we. Let this, ſaith the louing S. Auguſtine, be thought vpon; let this be meditated; let this be retayned in memorie let this be done: let this be fully accomplished.

THE FIRST MEDITATION FOR THE XIII. SVNDAY AFTER WHITSVNDAY

There mett him ten Lepers, who ſtoode a farre off, and cryd with a loude voyce, ſaying Ieſu Maſter haue mercy on vs. Luc. 17.

CONSIDER in theſe corporall Lepers, how ſpirituall Lepers ought to behaue themſelues to procure their cure. They ſtay not till they be called; the horrour of what they ſuffer is a ſufficient ſpurre to them. They come in troupes, and waylay him from whom they hope for cure. They ſtand a farre off, eſteeming themſelues infectious, and vnworthy to approche. They crye out with a loude voyce, without ſpecifying their deſire, knowing well that their loathſome out-ſide ſpeakes that, with more force and pittie to their Maſter Ieſus, to whoſe mercy they leaue themſelues.

Affection. Ah, my ſoule, doe we vſe

this promptitude in pointe of our leproſies, or other ſpirituall deſeaſes ? or rather doe we not vſe, a quite contrarie proceedinge, while we daylie heare redoubled in our eares (*looſe the bands of thy necke, ô captiue daughter of Sion. How longe wilt thou be heauie-harted, and loue a lye ?*) and yet we ſleepe on : and yet while we liue in a loathſome languiſhment, we ſeeke ſome more tyme to remayne vnhappie Doe we crye out with loude voyces, or rather ſo lowe and faintly as tho we feared that God ſhould heare vs, and cure vs too ſoone?a miſerable condition wherin the great S. Auguſtine ſometymes found himſelfe, and pittifully lamented it. Ah, my ſoule, if we be ſo miſerable, as not yet to be in tearmes to begge hartily for our perfect cure, let vs not fayle, at leaſt, to laye open the maſſe of our vniuerſall miſerie, before the eyes of our moſt mercyfull Lord, to pleade for mery.

THE SECONDE POINTE.

CONSIDER that we all are weake and miſerable enough, to haue fallen, or to be ſubiect to fall into ſpirituall leproſies, by the infection of ſinne, which

conueys its poyſon all ouer the whole body of our actions: to witt by pride, enuye, hatred, want of right intentions, duplicitie of hart, which depraues all our beſt workes, and deriues an vniuerſall deformitie or leproſie vpon vs.

Affection. Alas, my poore ſoule, this leproſie is but too ordinarie, how litle ſoeuer vnhappie man ſeemes ſenſible of it: nor finds it any cure, ſaue from the hand of God alone. Let vs euery one lay his hand vpon his owne hart, and impartially acknowledge the truth. Why are we diſquieted and troubled vpon ſmale reprehenſions, and vnderualuings? marrie becauſe the Idol pride which we haue ſet vp in our owne hartes is not equally adored by others. Is pride there then? her ſiſter enuie is not farre abſent; and thence we are greeued at our neighbours good and excellencie. And if pride and enuie, the Diuells eldeſt daughters be preſent, hatred their youngeſt ſiſter is at hand to wiſhe euill and doe miſcheife. To theſe are our intentious ſuted, and duplicitie vſed to couer all deformities, Vſe diligence my ſoule to ſubdue all ſinne, yet let our moſt vigilant care be imployed,

to ſtifle this hellish broode, by earneſtly begging of the diuine mercy, that humilitie and charitie, thoſe heauen-bred ſiſters, may quite deſtroye, Pride, enuie and hatred in our hartes.

THE SECONDE MEDITATION FOR THE SAME SVNDAY.

As he ſaw them, he ſaid: goe shew your ſelues to the prieſts &c. and as they went they were made cleane.

THE FIRST POINTE.

CONSIDER that, with what euer care and diligence we ſeeke for Ieſus at what diſtance ſoeuer we ſtand a loofe from him out of a ſenſe of our owne vnworthyneſſe: how loude ſoeuer we crye, and how humbly ſoeuer we diſcloſe our ſores, it often happens that we are not preſently cured, but are ſent to the preiſtes to diſcerne betwixt leper and leper, and by that meanes *we are made cleane.* It is happineſſe enough for a poore ſinner that he is graciouſly looked vpon by a Sauiour and told by him what he is to doe for his cure.

Affection. Beware, my ſoule, of euer prouing ſo audacious as to preſcribe to Ieſus, either the manner, or tyme of thy cure, be it of what corporall or ſpirituall deſeaſe ſoeuer. Feare not to begge of the diuine goodneſſe what we find we want, eſpecially thinges appertayning to our eternitie. But hauing performed rhat dutie, lets humbly and willingly leaue the reſt to Gods ſweete diſpoſition. The diuine S. Paule, blushed to find himſelfe ſubiect to the ſtinges of the flesh, aud he frequently petitioned to heauen for the cure. Yet his anſwer from God was not his deliuerie, but *my grace is ſufficient for thee.* Which he receiued with ſo much reſignation and ſatisfaction, that he did, not onely ſuffer his infirmities willingly, but pleaſed himſelfe in them, but euen gloried in them; becauſe he found indeede that vertue was perfected in infirmitie, and by that meanes Chriſts vertue, humilitie, did inhabite his chaſte ſoule.

THE

THE SECONDE POINTE.

Ieſus ſaid, were not ten made cleane, and where are the nine.

CONSIDER, that though ingratitude is alwayes odious to God, and man, yet is it neuer more ſenſible, then when many benefits are done freely to many, and that without any preceedente deſertes: eſpecially when it is found in thoſe, who by preference were loued and careſſed before and aboue all the reſt. So it happens in this dayes Goſpell. Ten were cured; and one onely returned to giue thankes. Ten were cured, wherof nine were Iewes; his choyſen people; amongſt whom he was borne; with whom he conuerſed; to whom he preached; before whom he wrought ſo many miracles; while yet one onely ſtranger, a poore Samaritane, comes backe with his mouth and harte full of thankes giuing.

Affection. May we not feare, my ſoule, that this ſadde reproche of ingratitude, may be more iuſtly made by Ieſus Chriſt to Chriſtian hartes, then to thoſe aboue mentioned to whom he ſaith *were not ten*

made cleane? and where are the nine? There was none that returned, and gaue glorie to God, but this ſtranger. Where are the nine? to witt the Iewes whom I mome fauoured? Where are the nine? to witt the preiſts and religious who haue yet ſhared more deeply in my fauours? Anſwer my ſoule, and tell where they are. They are the firſt in dignitie. And will they proue the laſt in their acknewledgements? They are a regall preiſtoode; citizens of the ſaintes, and Gods domeſtikes. And ſhall the gratitude of ſtrangers teare heauen out of their handes? *The vnlearned* cryes out the great S. Auguſtine, *ſnatch heauen away from vs, while we with our learning walowe in flesh and bloode!*

THE FIRST MEDITATION FOR THE XIV. SVNDAY AFTER WHITSVNDAY.

Noe man can ſerue two Maſters. Matt. 6.

FIRST POINT.

CONSIDER that as it is impoſſible for a man to ſerue two Maſters, ſo it is moſt vniuſt to ſerue any more then one.

We are wholie his by creation: his by conſeruation: and wholy and abſolutely his by redemption, wherin he bought vs, his ſlaues, at the price of his pretious bloode. To whom then can any of our ſeruices be due, but to him alone who purchaced vs at ſo deare a rate?

Affection. O God, I am thy ſeruant, I am thy ſeruant, and the ſonne of thy handmayde, the Catholike Church. It was thy ſelfe, and noe other, who broke my bands in ſunder: It was thy ſelfe who tore in peeces the handwriting of our condemnation, and nayled it to the croſſe: It was not with corruptible thinges neither, as gold and ſiluer, that thou paydſt my ranſome, but with the immaculate blood of the tender lambe who dyed for vs. I will therfor ſacryfice my ſelfe and all my ſeruices in a holocauſte of prayſes to thee. Let my harte prayſe the, let my tongue prayſe thee, let all that is within mee ſay: ô my deare Lord and maſter, who is like to thee?

THE SECONDE POINTE.

Noe man can ſerue two maſters.

CONSIDER that our Sauiour by the impoſſibilitie of ſeruing two, inferres the neceſſitie of ſeruing one maſter onely, and by that one againe, he leads vs to his diuiue vnitie, by which alone we can be made eternally happie with him, according to that of S. Iohn: Father, *as thou art in me, and I in thee, ſo let my ſeruants be but one in vs.* And if one Maſter, and one ſeruant, by meanes of this diuine vnitie, one ſeruice, one intention of ſeruing him alone, of louinge him alone, of adoringe him alone, as being truly his Vaſſalls.

Affection. O my deare Rabbony, let the intention of all my poore ſeruices be for thee alone, that I may therby run on a pace towards thy holy vnitie: that ſo *my beloued may be myne and I wholy his*: and that I may eſteeme it my onely happineſſe, *to adheare to my God*, and to loue that *one neceſſarie thinge*, the God of my harte, and my parte for euer: whom to ſerue is truly to raigne. O Ieſu bannish

from my hart all the loues which deuide it betwixt thee and the world: that it may ſerue and loue thee abſolutlie, in all tymes, and places.

THE SECONDE MEDITATION FOR THE SAME SVNDAY AFTER WHITSVNDAY.

Be not carefull what you ſhould eate or what garment you ſhould putt on &c.

THE FIRST POINTE.

CONSIDER how our B. Sauiour, labours, as it were, by force of arguments to free vs from immoderate care and ſollicitude about our meate drinke and clothes. And thus he vrges. Your life; and your body which you haue by my free gift, are of more worth, then meate and clothes; if then, I giue you what is greater, why ſhould you doubt of receiuing what is leſſe? Againe; the foules of the ayre, and the flowres of the field are prouided, with feathers to clothe them, and fitting nourishment to releiue them, much more man then (con-

cludes our Sauiour) who is the Lord and Maſter of them all.

Affection. Let a diligent and moderate care my ſoule, be vſed in all thinges, but let inordinate care and ſollicitude be banished from that Chriſtiã harte which should be wholie free to ſeeke Chriſt, his iuſtice and his Kingdome. Thoſe other thinges may be ſought too, but with moderation, with iudifferencie, without diſtruſt of that great prouidence, which doth furnish neceſſaries for farre leſſe conſiderable thinges. Let them be ſought as thinges to be vſed in the way, not to be inioyed, not to take vp our thoughtes, and ingage our hartes, which muſt be reſerued as *a place for our Lord, and a tabernacle for the God of Iacob.*

THE SECONDE POINTE.

For your father knoweth that you neede all theſe thinges.

CONSIDER that our Saniour goes ſtill on, to breake downe our ſollicitude and ſelfe confidence, that our cheiſe dependance may be of his diuine prouidence; not in our owne. Firſt by reaſon

of the litle power we haue, *being not able to adde one inch to our ſtature*: ſecondly becauſe by that ſtrange ſollicitude, we ſhould be like *the heathens who ſeeke the ſame thinges*. Thirdly becauſe therby we forgett our owne happie condition of being children to an almightie Father, *who knowes that we neede all theſe thinges*.

Affection. To depende vpon our ſelues my ſoule, is to depende vpon miſerie, and pouertie, and to fayle in our expectation and hope in our Lord, and pray to him, and thou ſhalt be fedd in his riches. There is noe want to thoſe that loue him. We haue a good father, who is all-ſeeing and knowes what we wãt: who is all-powerfull, and able to giue it. Let vs be good children then, and intirely confide in his fatherly prouidence: he loues vs; nor doth he loue, and forſake. Nay, ſaith that deare father of ours, *I will not leaue you orphants*.

THE FIRST MEDITATION FOR THE XV. SVNDAY AFTER WHITSVNDAY.

Iesus went into a citie called Naim &c. And behold a deade man was caried forth. Luc 7.

THE FIRST POINTE.

CONSIDER that though God is iuſtly admirable, and ought moſt iuſtly to be admired in all his workes: yet it happens almoſt generally by mans ſtupiditie anddulneſſe, that he is more admired, magnified, and prayſed for things leſſe admirable, while greater thinges are paſt ouer with litle conſideration. One younge man is here reſtored to life, and the whole multitude who accompaigned the corps, *magnified God, publishing that a greate prophete was ryſen amongſt them, and that God had viſited his people.* Thouſands are daylie reſtored to the life of the ſoule by verrue of

the Sacramentes of Baptiſme and pennance, and litle notice is taken of it.

Affection. Aye me, my ſoule, we are but litle ones, and thence we ſpeake as litle ones, we vnderſtand as litle ones, we thinke as litle ones, our thoughtes reach litle further, then our eyes are able to ſee, and by them we frame our iudgements, not by the light of faith. And thence it is that we more magnifie God for ſome temporall bleſſing, as deliuerie from ſickneſſe, danger, or death, then for multitudes of mercy which we daylie experience. And more admire and loue him, vpon the deliuerie of one body from a temporall death: then a thouſand thouſand ſoules, by his grace, from an eternall death.

THE SECONDE POINTE.

Behold a deade man was caried forth, the onely ſonne of his mother.

CONSIDER that as gray heires, length of yeares, and frequent infirmities, doe daylie and hourely threaten the old man, that he cannot liue longe: ſo frequent experience ought to aſſu-

re vs, that young men may, and often doe, dye ſoone, yea in the verie flowre of their age; as did he here, being the onely ſonne of his mother, whoſe corps was caried forth. Wherin all her hopes of a ſucceſſour fayled: and howeuer he might haue fedd himſelfe with the expectation of a rich inheritance, all that falls to him from his poore mournefull mother, mounts to noe more, then her comfortleſſe teares, which fall fruitleſſly to the grounde.

Affection. For an old man to promiſe himſelfe longe life, is a thinge worthy to be laughed at: ſo farre hath old age robbd him of all rationall hopes! And for a younge man, be he neuer ſo younge, to giue himſelfe aſſurance of a longe life, deſerues to be wept at. Let noe man thinke he can make a league with death. Youth is noe proofe againſt it. Nay it is euen farre more ſubiect to innumerable diſmall occaſions therof, as daily experience puts vs out of doubt. What are we to doe then, my ſoule, but to banish all aſſurance of life from our thoughtes, and ſo to liue as though we were euery houre to dye; hearing continually with S. Hie-

rome, the trumpet ſounding: *Ariſe, ô yee deade, and come to iudgement.*

THE SECONDE MEDITATION FOR THE SAME SVNDAY

Behold a deade man was caried forth &c. accompaigned with a great multitude &c.

CONSIDER that a day will come (God onely knowes how ſoone) when the ſoule, which now animates this body, ſhall be driuen out, and the poore ſenſeleſſe lumpe ſhall be left, to be brought forth, as this young mans was, to be accompaigned to the graue by ſome number of friends, who happly may beſtowe ſome fewe teares, or ſmale commendation vpon it, before they throw that vſeleſſe and loathſome maſſe into the ground, which ſome tymes had bene ouerualued at an vniuſt rate both by our ſel- and others, as now it too plainely appeares.

Affection. This day, my ſoule, will as ſurely arriue, as it is ſure that man is but man; that is, a ſubiect of corruption and death, to witt, *it is decreed in the ſupreame*

Court that men shall once dye. That is the immortall ſoule ſhall be ſeparated, from this body of earth, which did ouerloade itt, and incline it to earthlineſſe. This maſſe of corruption was it, which we ſo pampered, ſo cherished, ſo adorned, ſo admired, and loued to heare admired by others. And loe now a tender mother, will giue noe longer lodging to it, tho it be all that's left of her onely child, but brings it forth to be caſt into the earth.

THE SECONDE POINTE.

CONSIDER that we reade in the Goſpell of three ſorts of deade bodyes, reſtored to life by our Sauiour, which perfectly repreſent three kind s of ſoules deade by ſinne. That of the Archſynagogues daughter, who was truly deade, but was not yet caried forth. Repreſenting a ſoule who conſented to mortall ſinne in thought, without any exteriour action. That of the widowes onely ſonne who was deade and caried forth, expreſſing one who did not onely conſent in thought, but performed it in effect. Finally that of Lazarus, who was foure dayes deade, and began to be corrupted:

pointing out the ſoule which is not onely deade by ſinne, but euen deade and buried, in the badd cuſtome of ſinning. All which not-withſtanding our Sauiour was mercyfull, and powerfull enough to rayſe to life.

Affection. Haue we then, my ſoule, pleaſed our ſelues in thought, and conſented to what wiſdome prohibiteth. Hope in gods mercy, and by his aſſiſtance this deathwill rather proue a ſleepe, then death it ſelfe: *the Mayde is not deade but ſhe ſleepes.* Or haue we bene vnhappie enough, to haue committed in worke what pleaſed vs in thought? all hope is not yet paſt, the deade man is not yet buried. God has power enough to ſay. *Younge man I ſay to thee ryſe.* Or are we happly ſo extreamely miſerable, as not onely to haue offended in thought, and worke, but euen to be deade, buried and corrupted, in a longe and diſſolute cuſtome of ſinning. Enter not yet into deſpaire neither, *Lazarus who ſtunc ke in his graue is rayſed to life.* God neither wants goodneſſe, nor power to pardon, ſo we haue reſolution, by his grace, to quitte our ill wayes &c.

Reſolution. Lets run ouer our life in the

bitterneſſe of our harte: humble our ſelues vnder the powerfull hand of God: and inceſſantly begge for pardon, for what is paſt, and grace for the tyme to come

THE FIRST MEDITATION FOR THE XVI. SVNDAY AFTER WHITSVNDAY.

And they (the Pariſies) obſerued him. Luc. 14.

CONSIDER that the Pariſies inuited our Sauiour Ieſus Chr. to dinner, not ſo much out of reſpect to him, as with a malicious intention to prie into his actions, and to obſerue his words, and comportements to cenſure him. Whence we may gather that it is not the ſpirite of a Chriſtian, but the proude and malicious humour of a Phariſie, to leaue the care of our ſelfe, (as being in ſelfe conceipt aboue the pitch of other men) to obſerue the words and actions of our neighbour (which concerne vs not) eſpecially thoſe which are the worſt, or by our malice we turne to the worſt.

Affection. Let vs not trouble our ſelues my ſoule, with what concerns vs not. Euery one ſtands or falls to himſelfe. Euery one ſhall be iudged according to his owne, not his brothers workes. It behoues vs then, to haue compaſſion of him, and to pray for him, not to cenſure him. Nay rather let vs turne our zeale, where it ought to be imployed; to weepe vpon our ſelues, and our owne deffaults. That poore ſinner whom we reprehend, is a ſainte (for any thinge we know) in the ſight of God.

THE SECONDE POINTE.

CONSIDER, that though our B. Sauiour, who ſees into the hartes of men, knew well enough with what a blacke deſigne he was inuited by the Phariſies, yet he diſdaygned not for all that, to goe among them, to doe the worke of his heauenly father; by miracles to proue who he was; by wiſdome to confound their craft, and by patience and myldneſſe to ſubdue their malice.

Affection. Let vs neuer, my ſoule, ceaſe to doe God's worke, and our dutie, to glorifie his name, vpon the apprehen-

ſion or euen knowledge we haue, that the peruerſitie of others may but make an ill vſe of it. By ſaying and doing what belonges to vs, we ſaue our owne ſoules, which is our greateſt dutie. And with all we giue good example and ſowe ſeeds of vertue for others. In God's good tyme they will ſproute vp, and produce wished effects. God is a hammer which teares rockes a ſunder. Let vs neuer fayle to ſowe and water, leauing the increaſe to his bleſſed prouidence.

THE SECONDE MEDITATION FOR THE SAME SVNDAY

When shou are inuited to a mariage ſitt not downe in the firſt place.

CONSIDER that we are all inuited to the mariage of the Lambe: and the way to arriue happily at it, is, the imitation of his wordes and workes, by whoſe goodneſſe we are inuited to it. Pride was the great ſinne he came to decrye. *Affecte not ſaith he the firſt place: but learne of me who am mylde and humble of harte.* All his life, from the crybbe to the Croſſe, was humble aud abiecte. He was diſcribed by

bed by his Prophete to be *the laſt of men*: Finally *he humbled himſelfe, being made obedient euen to death, and the death of the Croſſe.*

Affection. This is the way to heauen, my ſoule, which Chriſt marked out to vs, nor is there any other: who takes not this way runs quite countre. The abiect way of the Croſſe, is the way to the crowne of glorie. Pride can neuer aſcende with humbled Chriſt. Our ambitionating of the firſt place in earth, will neuer bring vs euen to the laſt in heauen. O let vs learne then, my ſoule, this deare leſſon, *humilitie*, of him, who by word, and worke, shewed himſelfe mylde and humble of harte, and we shall infallibly find reſt and peace to our ſoules here belowe, and eternall repoſe with him aboue in glorie.

THE SECONDE POINTE.

Sit downe in the loweſt place &c.
He that humbles himſelfe, shall be exalted.

CONSIDER that if we did well ponder our owne miſerie, we should neede noe other motiue to chuſe the loweſt place. Our owne ſinnes we well know; but of other mens we are alwayes igno-

rant. We are nothing, but by Gods conſeruation: we haue nothing, but by his gift: we can doe nothing but by his aſſiſtance. This, alone, I ſay, should be ſufficent to humble vs; and neuer ſuffer vs to preferre our ſelues before any. Howbeit our good God giues vs yet another motiue, which is our owne intereſt, exaltation, and true honour. And for this we haue the word of Truth that can neuer fayle. *He that humbles himſelfe shall be exalted.*

Affection. O, my ſoule, that either the knowledge of our owne miſerie and nothing; or the comforts of Gods ſure promiſes of exaltation and glorie, would once make vs effectually imbrace that deare vertue of Chriſts humilitie. So should we alwayes inioye a calme and permanent peace: ſo should we eaſily appeaſe our angrie neighbours wroth againſt vs. So should the holy Ghoſt repoſe vpon vs, and multiplie his holy grace in vs, which in his good tyme he would crowne with exaltation and glorie.

THE FIRST MEDITATION FOR THE XVII. SVNDAY AFTER WHITSVNDAY.

The Phariſies came to Ieſus ſaying Maſter, which is the greateſt commandement of the lawe? Matt. 22.

THE FIRST POINTE.

CONSIDER, that the Phariſies *come* togeither to Ieſus, which was the true way to their eternall happineſſe. But as they come Pharisies; ſo they returne Phariſies that is, full of pride and preſumption. They call him *Maſter*, but it is not to become his true Diſciples, but to tempt him, and to poſe him. A learned Doctour among them, askes him which is the great commandement in the Lawe; while yet he is ignorant in the leſſer; to witt, *that he who comes to God ought to beleeue that he is*: which they did not. So that they were rather mockers, then Maſters, or euen good ſchollers.

Affection. Let Vs approche to God, my

ſoule, as S. Paule taught vs, *with a true harte, in fulneſſe of faith*; not as the Phariſies did with pride and preſumption. Let vs come to him, in ſimplicitie and humilitie of mynde, as poore ignorant ſchollers to learne his bleſſed will: not as greate Maſters puffed vp with our owne knowledge, to tempt and teache him. Lets firſt beleeue in him, that he is the ſonne of the liuing God; becauſe without faith it is impoſſible to pleaſe him: and learne of him, to be mylde and humble of harte, and *ſo we ſhall finde reſt to our ſoules*; which in high, and proude queſtions, can neuer be found.

THE SECONDE POINTE.

Thou ſhalt loue thy Lord thy God from thy whole harte, with thy whole ſoule, and with thy whole mynde. This is the greateſt and firſt commandement.

CONSIDER that this commandement of the loue of God aboue all thinges, is moſt iuſtly called the *firſt*, and *greateſt*. The *firſt*, becauſe it ought to poſſeſſe the firſt place in our harte. The firſt againe; becauſe it ought to be in mans

ſoule, what the *firſt mouer* is in the heauens, which giues firſt motion to all the reſt. And it is *the greateſt*, becauſe its whole ayme is *ſummum bonum* the ſouueraigne *Good*, the *greateſt* too; becauſe it compriſes all Gods Lawe, and all the vertues in a moſt eminent manner.

Affection. O my ſoule, how ſweete, how heauenly ſweete, is this lawe of loue, which either finds all thinges eaſie, or makes them ſuch! How gracious is this diuine Lawgiuer, who deliuers vs ſo ſweete a Lawe! What is man, ô Lord, thou shouldſt ſo magnifie him, and place thy heauenly harte vpon him? What is man to thee, I ſay, that thou shouldſt commande him to loue thee: yea and to be angrie, and threaten to lay huge punishments vpon him, if he loue thee not. Alas is it not, of it ſelfe, punishment great enough, if he doe not loue. Alas should poore ſubiects who holde all of the Kinges of the earth, neede any ſuch threates to induce them to loue them?

THE SECONDE MEDITATION FOR THE SAME SVNDAY.

Thou shalt loue the Lord thy God with all thy hart &c.

THE FIRST POINT.

CONSIDER in what manner, and with what measure we ought to loue our Lord God. And we are told by S. Bernard *that the measure of louing God is to loue him without measure: from our whole hartes;* saith our blessed Sauiour, by placing all our affections vpon him. *With our whole soule;* not permitting any of the passions to contest with it. *With our whole mynd;* by making choyce of the best meanes imaginable, to accomplish his blessed will in the most perfect manner that man is capable off here belowe.

Affection. This is the onely thinge, my soule, wherin there can be noe excesse. He is infinitly more louely, then we are able to be louinge. O what a happinesse it is to be oppressed with the abundance of goodnesse. Lets dilate our narrow hartes; dare as much as we are able: breath

after him inceſſantly; and yet humbly acknowledge that we fall infinitly shorte of what is due: ſaying with S. Auguſtine *let me loue thee, ô Lord, as much as I wishe, and as much as I ought*: wherin, that I may not fayle, proue, as the Authour of the precept, ſo the giuer of the grace to performe it: *giue what thou commandſt* ô Lord, and command what thou wilt.

THE SECONDE POINTE.

And the ſeconde (commandement) is like to this: Thou shalt loue thy neighbour as thy ſelfe.

CONSIDER that our B. Sauiour, had noe ſooner eſtablished that right of loue which is indiſpenſably due to his heauenly Father, but he falls vpon the dutie of his adoptiue brethren to one another, which he alſo places in loue; ſaying: *thou shalt loue thy neighbour as thy ſelfe.* With this difference notwithſtanding: that the meaſure of the loue of God, is, to loue him without meaſure: and the meaſure of the loue of our neighbour, is, to loue him as our ſelues: that, ought to be exhibited to God, becauſe he is infinitly Good: this, to our neighbour (be he good or

bidd) becauſe it was commanded vs, by an infinite Goodneſſe.

Affection. O deare God how good thou art, to men of right hartes! O diuine wiſdome, how wiſely, and ſweetly thou diſpoſeſt of all thinges! My ſoule, if man had bene left to wishe what he would, what other lawe could he haue wished, then what he has, a lawe of loue? Wherin God and mans intereſts are ſo wouen togeither, that the one will not be admitted without the other. In vaine doe we profeſſe to loue God, if we hate our neighbour, whom he commands vs to loue. Nay, ſaith the louing S. Auguſtine, this muſt be putt downe for a certaine truth, *that there is noe ſurer way to attaine to Gods fauour then the loue of man to man.* Ama & fac quod vis.

THE FIRST MEDITATION FOR THE XVIII. SVNDAY AFTER WHITSVNDAY

Ieſus &c. ſaid to the ſicke of the palſey: haue a good harte ſonne, thy ſinns are forgiuen thee. Matt. 9.

CONSIDER that Gods goodneſſe and bountie is ſo greate, that he often giues vs not onely what we aske, but euen other thinges which we aske not, which are farre greater and better. The poore ſicke of the palſey: aymed onely at a temporall bleſſing, the cure of his infirmitie, and behold he meetes with farre more, the remiſſion of his ſinnes, from the mouth of truth, ſaying: *haue a good harte ſonne, thy ſinnes are forgiuen thee.*

Affection. Such is the goodneſſe of our good and bountifull God, my ſoule, that when we haue an humble recourſe to him in ſimplicitie of harte, he grantes vs often not onely what we deſire, but what he

ſees we moſt neede. As at other tymes, in exerciſing his mercy, he refuſes vs what we deſire, to grante vs thinges more conducing to our eternall good : being ſtill equally good, as well in what he giues, as what he denyes. If we pray then day and night and be not heard, as it happened to our bleſſed Sauiour himſelfe, let vs reſt aſſured, that what we asked was not for our aduantage, acquieſcing therin to Gods wiſe prouidence, and deſiring aboue all thinges to heare: *ſonne thy ſinnes are forgiuen thee.*

THE SECONDE POINTE.

CONSI'DER that this wiſe Phyſitian of ours, doth not onely shew his goodneſſe and liberalitie in the care of the poore mans corporall and ſpirituall infirmities, but manifeſtes his wiſdome alſo in the manner of the cure : to witt, he firſt takes away the cauſe, which is ſinne. By ſinne it was, ſaith the great Apoſtle, that death, (and conſequently all deſeaſes leading to death) gott firſt footing in the world : and this woefull cauſe being once remoued from the ſoule he proceeds to the cure of the bodie. *Ariſe*

take vpp thy bedd, and goe into thy houſe.

Affection. Let vs learne then, my ſoule, of wiſdome it ſelfe, to be wiſe, when we endeuour the cure of our deſeaſed ſoule. Lets obſerue the cauſes and occaſions wherin we find our ſelues. It is ſtill in ſuch and ſuch circumſtances I finde my fall. It is in ſuch companies I continually meete with the deſeaſe or death of my ſoule. Let vs in tyme iudge our ſelues, that we may not be more rigourouſly iudged. That eye of ſcandall muſt neceſſarily be plucked out, and throwne away without the reach of danger, which who loueth ſhall perish in it. That hand, which drawes vs into ſinne, muſt be cutt off; its mercy to our ſelues, not crueltie. *Better it is*, ſaith Truth it ſelfe; *that one of thy limmes perish, rather then that thy whole bodie goe into Hell fire.*

THE SECONDE MEDITATION FOR THE SAME SVNDAY

Certaine Scribes ſay within themſelues he blaſpheameth.

THE FIRST POINTE.

CONSIDER, that as charitie and goodneſſe makes the beſt of all thinges by a friendly interpretation: ſo pride and malice turns all to the worſt. Our B. Sauiour graciouſly daignes, as well to cure the infirmities of the ſicke man's body, as the wounds of his ſoule, and the Scribes with their wordly wiſdome, crye out he blaſpheames. Wheras leſſe learning then they proudly pretended to, might eaſily haue fitted them with a better conſequence. To witt, none can forgiue ſinns but God alone: But this man, Ieſus, forgiues ſinns: therfor he is God, the ſonne of God, the Meſſias whom we expect.

Affection. It is the venimous propertie of the ſpider, my ſoule, to turne all into poiſon: while the gentile honie bee

makes honie of all ſhee meetes with. Lets not iudge, and we ſhall not be iudged: for in verie deede, if we obſerue it well, we condemne our ſelues in the verie thinge wherin we iudge another, while we doe our ſelues the ſame thinge. Let vs learne hereby to be ſlow in cenſuring: for we ſeldome fully vnderſtand the buſineſſe: as alſo to haue patience to haue our beſt actions cenſured by others, who vnderſtand them not, ſince we beſt know how ſubiect we are to offend in many thinges.

THE SECONDE POINTE.

The multitudes ſeeing it &c. glorified God who gaue ſuch power to men.

THE FIRST POINTE.

CONSIDER that while the proude and malicious Scribes turne Chriſt's beſt actions to their owne perdition: the ſimple multitudes turne them to their aduantage and Gods glorie. They both heare and ſee the ſame things. To witt: *thy ſinnes are forgiuen thee: ariſe take vpp thy bedd and goe into thy houſe.* The Scribes find blaſpheamie in it: the ſimple people, contrarily, Gods power and wiſdome; which

they acknowledge with admiring reuerence, *and glorifie him who gaue ſuch power to men.*

Affection. The high conceipts we haue, my ſoule, of our owne knowledge; was neuer the way to know God. He is high indeede, but he graciouſly lookes downe vpon lowe thinges: while high hartes he places a faire off. It is not, my ſoule, *it is not the Viuacitie of Vnderſtanding, but the ſimplicitie of beleeuinge which ſaues the moſt parte of men, ſaith holy S. Auguſtine*, as here we ſee it happens with the vnlearned multitude. The myndes of men haue noe ſure acceſſe to wiſdome, and ſaluation, vnleſſe humble faith firſt prepare them to reaſon, and true knowledge, which pride is not capable of.

THE FIRST MEDITATION FOR THE XIX. SVNDAY AFTER WHITSVNDAY.

A Kinge made a mariage to his ſonne; and ſent his ſeruantes to call them that were inuited to the mariage. Matt. 22.

THE FIRST POINTE.

CONSIDER that the Kinge who made this mariage, was the Kinge of heauen, who decreed in his high counſell, from all eternitie, that his onely begotten ſonne, ſhould eſpouſe mans nature, and become like to one of vs. His ſeruants who were ſent to inuite were the Patriarkes and Prophetes firſt. Then the ſonne himſelfe, who ſpoke, by his owne mouthe: and after that, the Apoſtles and Diſciples, who were ſent into all the earth, to preach. The inuited, were men, diſperſed ouer all the world.

Affection. O the infinite goodneſſe of God, who (while he inioyed himſelfe in

his bleſſed eternitie, in ſelfe beatitude, without any want, or poſſibilitie of want of any thinge could euer be ours) who I ſay had thoughts of loue for vs, while we yet were not, to make vs bee, and ſo to bee, as euen to be capable of himſelfe and of the happineſſe he inioyed from all eternitie, And wheras he had but one onely ſonne, he would not haue him alone, but ſent him downe to make men his adoptiue brethren, to share with him in that eternall kingdome of his. He ſent, I ſay a ſonne to inuite ſeruants to that ſame ſonns mariage Banket, which is to be made in heauen, and to continue for all eternitie.

THE SECONDE POINTE,

CONSIDER how vngratefull man dealt with thoſe who were ſent to inuite him (a thinge ſo honorable to him) to the mariage of a kinges onely ſonne: and ſo aduantagious withall; to witt, not onely to feaſte with him, but to be coheires with him of his Kingdome. He did not onely refuſe to come: but euen layed violent hands of thoſe who were ſent to inuite: *yea of them yvn kill and crucifie, and of them*

of them you ſcourge in your Synagogues, and perſecute from citie to citie. Nay mans malice went yet further: the Kings onely ſonne is ſent; and of him they ſay; *this is the heyre let vs kill him, and the inheritance will be ours.*

Affection. Admire, my ſoule, to ſee Gods free mercy, ſo continually reſiſted by mans miſerie: his longanimitie, bountie, and benignitie, by mans obſtinacie, ingratitude and rebellion. This we eaſily grant in the Iewes: but alas. Let vs looke but diligently into our owne hartes, and we ſhall finde the like, come home to our owne dores: for doe we heare the teachers of Gods word, as God himſelfe, who ſayes *who heares you heares me*? Or rather tho we kill them not are we not deafe to their counſells, and euen contemne them? Nay doe we not, alas! doe we not by our crymes, *crucifie the ſonne of God againe* and againe, *and make* him a mockerie to his enemyes?

THE SECONDE MEDITATION FOR THE SAME SVNDAY.

When the Kinge heard that his inuitation and fauours were deſpiſed, and his ſeruants murdered, he was wroth and ſending his hoſts, deſtroyed thoſe murderers.

THE FIRST POINTE.

CONSIDER that as God is moſt gracious and bountifull in the generall diſtribution of his bliſſings and heauenly guifts, ſo is he moſt exacte and rigorous in punishing the contempt and neglect of them. He made his goodneſſe and bountie appeare in this, that while there was nothinge to moue him to inuite man to his ſonns mariage, and in that, to the poſſeſſion of an eternall Kingdome with him, but his owne infinite goodneſſe: (noe acceſſions of power or greatneſſe by poore man, ſince to infinite, nothing can be added. Noe foreſight of the merits of his workes, ſeeing he knew that noe workes, were euer or could be truly good, but by his gracious aſſiſtance) he pleaſed yet to inuite him. But when he ſees, no-

thing but hatred returned for his loue, he makes his rigour appeare, in ſending his hoſtes to diſtroye thoſe murderers.

Affection. Not to vs then, ô Lord, not to vs, but to thy holy name, to thy free goodneſſe, to thyne infinite goodneſſe, let glorie be giuen. Thou didſt not looke vpon vs, and loue vs, becauſe we were, in our ſelues, louely; but becauſe thyne owne mercifull lookes made vs ſo. Without that gracious aſpect we had remayned in our nothinge: without that (being otherwiſe made) we had bene but vnprofitable, ſinfull loſt ſeruantes; who could profit thee nothing, could bring nothing tothyne immenſitie: ſince indeede thou art thence conuinced to be our God, becauſe thou ſtandeſt in neede of nothinge that is ours. Howbeit if in lieu of gratitude, we render nothing but ingratitude, coldneſſe, and neglect: we may iuſtly feare, my ſoule, that he will turne his loue into wroth, and deſtroye vs diſloyall wretches.

THE SECONDE POINTE,

Many be called, but few elect.

CONSIDER that this short ſentence from the mouth of Truth it ſelfe, ought moſt iuſtly to ſticke to the verie rootes of our harte, and continually to mynde vs, that we are to worke our ſaluation with feare and trembling, ſince God workes in vs both the *velle* and *perficere*; the will and performance, according to his good pleaſure. Many are called for the ſound of the Apoſtles went out into all the earth: and yet it is ſayd, *who beleeueth our hearinge*? Many are called, and giue credit to their calling too, yet complie ſo ill with their vocation, that Gods name is blaſphemed in them. Many againe are called, and begin to run, yet they perſeuere not to be end; they comprehend not.

Affection. When I duely reflect, dreade Lord, vpon this doubtfull doome, which iſſued from thy ſacred mouth, whence neuer any thinge iſſues but infallible truth in what a doubtfull perplexitie ought I not to ſtand? *Many are called*: and of thoſe

I haue had the happineſſe to be one. *But few elected*: and who is wiſe enough to know that he is of that number? What are we then to doe, my ſoule, but to be carefull to giue eare to the diuine call; to lay faſte hold vpon diſcipline, leaſt we might perish in a iuſt way; to make ſure our vocation by good workes; and inceſſantly to pray for perſeuerance to the end, that we may ſo run, as to comprehend.

THE FIRST MEDITATION FOR THE XX. SVNDAY AFTER WHITSVNDAY.

There was a certaine Lord, or Prince, whoſe ſonne was ſicke in Capharnaum. Iohn. 4.

CONSIDER that as noe greeneſſe of yeares in our infancie, nor vigour in youth, nor ſtrength in our more riper age can exempt vs from the aſſaults of infirmities, ſickneſſe, and death: ſo can noe dignitie, highth of power, or principalitie free vs from the ſame. Well may

Potentates Lord it ouer townes and nations: but againſt the deſeaſes which growe upon them; and the approches of death, the moſt powerfull haue noe warrantie, but all conditions of men are equally lyable, to ſickneſſe and death, the iuſte punishments of ſinne.

Affection. My ſoule, howeuer the greate power we may ſeeme to haue, and the highth of dignitie wherin we are placed, makes vs oft forgett that we are the banished ſonns of Eue, condemned to dye, before we attayne to the vſe of the light: yet wholſome ſickneſſe makes vs all equally know, that man (be he neuer ſo powerfull) is but man: that is, a poore creature, borne of a woman, liuing a short tyme, replenished with many miſeries. The ſickneſſes, the death the forgotten duſt of all your Alexanders, and Cæſars, crye out this truth, that all men, without exception, are doomed to dye. Make a vertue of neceſſitie, my ſoule, by willingly accepting Gods iuſt iudgementes herein, which none euer yet, or to the end of the world euer shall, be able to auoyde.

THE SECONDE POINTE.

CONSIDER that it oft happens with vs, as it did with this afflicted Prince, that that which we apprehend to be moſt diſaduantagious and diſaſterous to vs; proues the verie meanes which Gods ſweete prouidence makes vſe of to worke both our temporall and eternall felicitie. For who, I pray, amongſt vs doth looke vpon ſickneſſe with a good eye? And yet had not this younge Princes ſickneſſe made his life be deſpaired of by his father, he had, happlie, neuer thought of Chriſt, neuer approched to him, neuer ſued for his ſonns cure, and ſo as well the father as the ſonne had bene left to perish in their infidelitie.

Affection. O happie affliction, my ſoule which giues vs vnderſtanding to knowe our ſelues. O happie corporall infirmitie which brings forth the life of the ſoule. Were we not ſome tymes thus loſt to our owne apprehenſion, we ſhould forgett our ſelues, and be loſt for euer. The deuoute Pſalmiſt experienced this truth when he ſaid: it is good for me, that thou didſt humble me: becauſe before I was

humbled, I offended: But being once humbled by aduerſities, I learnt thy iuſtifications. I learnt that euery punishment, was the punishment of ſinne. So that ſinne brought out paine, paine moued the harte to pennance, and pennance couered the multitudes of ſinne. And thence, *bonum eſt mihi quia humiliaſti me.*

THE SECONDE MEDITATION FOR THE SAME SVNDAY

The Prince ſaide come downe with me before my ſonne dye.

THE FIRST POINTE.

CONSIDER, that this good Prince, in being refuſedwhat in formall tearmes he demanded, obteyned more, then he either, as yet, wished for, or euen thought of. He ſtoode abſolutly perſwaded, that vnleſſe our Sauiour deſcended and went with him to his ſicke ſonne, the cure could not be wrought. His demande therfore was that Chriſt would come downe with him. But our Sauiour thou gh he went not, wrought the cure notwithſtanding at the ſame tyme and at that diſtan-

ce; and thence powerfully perſwaded him that he was God indeede, who could doe equally all that he would, as well in abſence as preſence.

Affection. Learne hence, my ſoule, neuer to preſcribe to God, either the tyme, the place, or meanes how he is to performe what we demande of his mercy. Leaue that vaſt power to worke as it pleaſes, without limiting the ſame to our narrow conceipts. It reacheth from the one pole to the other, and ſweetly diſpoſeth all thinges *bene omnia fecit*. Haue patience my ſoule, whether in his wiſdome our great God refuſe vs either abſolutly what we deſire or at leaſt in the way we deſire it, and we shall find in the cloſe, that he did all graciouſly, and to the beſt aduantage of the faithfull ſoule. Ah should he grant vs all our owne deſires, we were loſt for euer.

THE SECONDE POINTE.

Goe (ſaith our Sauiour) thy ſonne liueth. The man beleeued the word which was ſaid to him, and went home.

CONSIDER the great fruites and comforts which accrued to this good Prince, and all his, by his ſimple faith,

obedience and good example. *He beleeued our Sauiours words, and presently departed.* And loe, he had not yet recouered his owne house, but his seruantes came out to meete him, and ioyfully assured him of his sonns perfect health. He examined the tyme of his recouerie, and found it to be the verie houre in which our Sauiour said: *goe thy sonne liueth*: whence he and his whole familie beleeued.

Affection. Let vs humbly, my soule, giue credit to euery word of God, whether it be written, or spoken to our hartes by his frequent inspirations; without disputing how it should come to passe, or by what meanes it should be accomplished; hope in his fidelitie and goodnesse, leauing the rest to his sweete prouidence. In his good tyme, and euen sooner and more abundantly then we expect, what may be conducing to our good, will be effected. For behold while Christ scarce promiseth the cure of the Princes sonns bodie, presently before his returne home, the child is cured, and he and his whole house, are become the faithfull of Christ. Ah! how good thou art, ô God, to such as are right of harte!

THE FIRST MEDITATION FOR THE XXI. SVNDAY AFTER WHITSVNDAY.

The Kingdome of heauen is likened to a man beinge a Kinge, who would make an account with his ſeruants. Matt. 18.

FIRST POINT.

CONSIDER that by the Kinge who would make an account with his ſeruants, is meant the Kinge of heauen: and by the ſeruant, who ought him ten thouſand Talentes, is repreſented a ſinfull ſoule guiltie of many huge crymes; wherof he is not at all in a condition to diſingage himſelfe. And what could ſuch an one expect from a moſt iuſt Maſter but rigour, ſince he had ſo vniuſtly, and careleſſly run into ſo great arreares? To witt, his Maſter commanded that he ſhould be ſold, he, his wife, and children, and all that he had.

Affection. Alas, my ſoule, in what a miſerable ſtate is ſuch a guiltie perſon? He may truly ſay with Iob: *behold there is*

noe helpe for me, in my ſelfe. All that I finde in my ſelfe, of my ſelfe, is an accurſed libertie to heape ſinne vpon ſinne: to contemne the benignitie and humanitie of Chriſt: and finally, to treaſure vp anger againſt the day of anger. Whither then muſt I betake my ſelfe for ayde? What meanes muſt I vſe to shelter my ſelfe againſt the rigour of the moſt iuſt doome which I ſee readie to be pronounced againſt me? Alas, my ſoule, there is noe flight from God but to God: from God offended to God appeaſed; from his iuſtice to his mercy. Let then the reſidue of our life be ſpent in crying mercy, mercy, mercy dread lord: acknowledging from the bottome of our hartes, that it was his mercy alone we were not conſumed.

THE SECONDE POINTE.

But the ſeruant falling downe beſought him, ſaying haue patience towards me &c. And his maſter moued with pittie, forgaue him the debt.

CONSIDER that though that badd ſeruant's prodigalitie or negligence in contracting ſo great a debt, had putt

him into a certaine morall impoſſibilitie of euer beinge able to paye ſo immenſe a ſumme, and conſequently made him moſt iuſtly lyable to the punishment which was putt vpon him : yet was his good Maſter ſo mercifull that preſently vpon his ſubmiſſion and prayer, he was moued with compaſſion, and forgaue him the whole debt howeuer great it was.

Affection. Take courage then, my ſoule, be thy crymes in neuer ſo greate multitudes : be thy arreares contracted in what length of tyme ſo euer. Gods mercyes doe infinitly ſurpaſſe thy miſeries the accurſed power of thy malice, can neuer exhauſte the riches of his free commiſerations. Behold, behold with admiringe loue, how the tender harte of that beſt Maſter is preſently touched, and moued to pittie, vpon the firſt ſubmiſſion and ſute of his worſt ſeruant, and forgiues him, not a part, but the whole debt. Let then all the poore ſinfull ſeruantes of this moſt indulgent Maſter, with moſt humbled hartes, replenished with gratitude, ſay to him, and all the world : *quoniam bonus, quoniam in æternum miſericordia eius.*

THE SECONDE MEDITATION FOR THE SAME SVNDAY

This ſeruant found his fellow-ſeruant who ought him one hundred pence, &c. and layd violent hands vpon him, and caſt him into priſon.

THE FIRST POINTE.

CONSIDER, the vnmercifulneſſe and crueltie of this naughtie ſeruant and in him lets diligently obſerue our ſelues. He ought his Lord an immenſe ſumme: to witt, one hundred and twentie french millions. His fellow-ſeruant ought him a trifle onely: to witt, one hundred pence. He vpon his firſt ſubmiſſion and humble ſute, found mercy with his Lord and the remiſſion of the whole debt. His fellow-ſeruant falls downe with noe leſſe ſubmiſſion and humble prayer, and yet meets with nothing but violence, and vttermoſt rigour.

Affection. Alas, my ſoule, is it not thus that we deale with one another, notwithſtanding the many precepts and examples of mercy giuen vs by our mylde Maſter: *Bleſſed are the mercifull, for they ſhall obteyne*

mercy: I will haue mercy, and not a ſacryfice. And is it not by Gods mercy alone that we are not conſumed? And yet while we heare mercy ſo highly commended by God: while we ſo eaſily find mercy and pardon for many and great crymes at his holy hand, we can hardly preuayle with our ſelues to pardon our brother the ſmale fault, he may happen to committ againſt vs. Let vs deale, my ſoule, as we would deſire to be dealt with. Vſe mercy and we ſhall not fayle to finde it. *But iudgement without mercy to him that hath not done mercy*, aſſures S. Iames.

THE SECONDE POINTE.

And deliuers him to the tormenters, till he pay the whole debt.

CONSIDER that when our B. Sauiour finds that neither his precepts nor practice, are forcible enough to preuayle with fierce man, to doe as he would be done to and pardon one another as we deſire to be pardoned by him, he waxeth wroth, and *deliuers that vnmercifull ſeruante to the Tormenters, vntill he repay all the debt.* For howeuer what God remitts is truly

remitted, nor doth he iudge twice vpon the ſame thinge; yet the horrible ingratitude and crueltie of the naughtie ſeruant, appeared, in the eyes of his iuſtice, ſo enormious that he looked vpon it as the whole debt of ten thouſand talents: adding withall, *that ſo alſo his heauenly father will deale with vs, if euery one of vs forgiue not his brother from his harte.*

Affection. With what meaſure we meaſure our brethren, it shall be meaſured backe to vs. If we will needs vſe iuſtice without mercy, iuſtice shall we finde without mercy. Ah my ſoule, what a daunting reproche shall it be to vs, to heare from a Iudge from whom there is noe appeale *thou vngracious ſeruant, I forgaue thee all the debt, becauſe thou beſoughteſt me; oughteſt not thou then too, to haue mercy vpon thy fellow-ſeruant, euen as I had mercy on thee?* But his mercy freely extended to multitudes of offences committed againſt a diuine maieſtie. Should not ours then and from our harte) reach at leaſt to a fewe and light faults done againſt our miſerie? What replye, alas! shall we be able to returne to this demande?

THE

THE FIRST MEDITATION FOR THE XXII. SVNDAY AFTER WHITSVNDAY

The Phariſies conſulted among themſelues to intrappe him (Ieſus) in his words Matt. 22.

THE FIRST POINTE.

CONSIDER that though there be nothinge more conducing to mans good, then to haue a docile mynde to take counſell, and a readineſſe to aduiſe amongſt our ſelues before we ſett vpon any things of moment: according to that of the Prouerbes: *I wiſdome dwelle in counſell*: and againe, *ſaluation is found in much counſell*. So is there nothing more pernicious, then when many heades conſpire togeither to contriue miſcheife, to ſupplante their Chriſtian brother, to tempt Chriſt, and perſecute Chriſt in the perſons of his faithfull, as the Phariſies and Herodians did by their wicked counſells, in his owne perſon, ſtriuing to ſurpriſe him in his words.

Affection. Happie are thoſe peaceable and prudent ſoules, who affect not runing to their owne ends by their owne counſells alone, but humbly beleeue that many eyes ſee more then one, and thence vnanimouſly conſpire togeither, to conſulte and execute, by common conſent what is behoofull for the common good, according to euery ones ſtate and calling. In the middſt of ſuch a companie God will ſurely be found, to ſtreame his bliſſings vpon them. But contrarily, accurſed be that Phariſaicall way of conſpiring togeither, againſt our Lord, and his Chriſt or Chriſtian children, with deſigne to ſurpriſe them in their words innocently vttered: to repreſent their well meant actions in an odious way: to ſowe miſintelligence amonge friends, and putt them at a diſtance. God, certainely will vtterly deſtroye ſuch impious counſells and con-

ſpiratours.

THE SECONDE POINTE,

Maſter we knowe thou art a true ſpeaker, and teacheſt the way of God in truth &c. for thou doſt not reſpect the perſon of men.

CONSIDER that the reſult of their fraudulent counſells, was meerly by falſehoode and flatterie to come to their wicked deſignes. They call him *maſter*, whom they ſeeke to deſtroye. They flatter him with the opinion they haue *of his veracitie*, or ſpeaking the truth, while their true ayme is to catch him ſpeaking falſe, in ſaying, that *Tribute ought not to be payd to Ceſar*. And ſo make him guiltie of treaſon. They tell him he is *noe excepter of perſons*, to induce him to ſpeake more freely againſt Ceſar, as being a perſon who would be partiall to none, not euen to the higheſt power in earth.

Affection. O impious pietie! ô accurſed flatterie! O damnable vſe of truth! He is indeede your Maſter, and Sauiour, whoſe death you conſpire. He is not onely a true ſpeaker, but euen, Truth it ſelfe, whom you ſeeke to calumniate. He is in verie deede noe excepter of perſons, and

and therfor he would haue iuſtice done to all men: *To whom Tribute, Tribute: to whom cuſtome, cuſtome: to whom feare, feare: to whom honour, honour.* He is Truth it ſelfe, and therfor doth *deteſte a fawning double tongued mouth.* Thus doe the wicked miſimploy ſacred truth to worke their malice. But let vs, my ſoule, ſtriue to make a better vſe of it. Let vs looke vpon our Chriſt as Truth it ſelfe, with adoring loue. Let vs reuerently heare him, as teaching the way of God in truth, and inceſſantly followe him in the odour of his ſweetneſſe.

THE SECONDE MEDITATION FOR THE SAME SVNDAY.

Render what is Ceſar's to Ceſar.

CONSIDER that our Sauiour by this ſhort leſſon teaches all that belongs to iuſtice betwixt man and man; ſince iuſtice indeede is noe other thinge then willingly to giue euery one his owne. To Ceſars, Kings and Potentates, tributes and other duties according to lawe and cuſtome. To Prelates obedience according to Canons, Rules, and Conſtitu-

tions! To Parents honour, and obedience according to Gods Lawe. To our elders deference and reſpect: To the poore and diſtreſſed compaſſion and aſſiſtance: and loue to all men in generall.

Affection. Who fayles, my ſoule, in any of theſe particulars, fayles in pointe of Chriſtian Iuſtice, and vainely flatters himſelfe with the opinion of being perfectly iuſt. No, Pay we otherwiſe what we will euen to God himſelfe, vnleſſe Cæſar alſo receiue his right, God is not appayed, becauſe his decree is not obſerued; *giue to Cæſar what is Cæſars.* Doe we then defraude the Prince of his iuſt tributes and impoſitions; or tranſgreſſe his penall lawes made for the weale of the Land? We are vniuſt. Doe we fayle in obedience to Prelates and Parents commandes, while they trench not vpon gods parte? We are vniuſte. Doe we refuſe reſpect and preference to our ancients; finde the poore noe place in our hard hartes; haue we noe loue for our Chriſtian brother? We fayle in one halfe of the law, Cæſar is not payd his parte: in a word, we are vniuſt.

THE SECONDE POINTE.

And to God the thinges which are God's,

CONSIDER that if the tribute coine was iudged by our Sauiour Iesus to belonge to Cesar, and therfor ought to be rendred to him, because it was marked with his picture and inscription; much more doth man belonge to God, and ought in all iustice to be rendred to him, since he was made by him, to his owne likenesse and similitude, conserued by him, redeemed by him. If we liue and moue, it is in him. If we conceiue a good thought, haue a good will, or doe a good worke, they are but all effects of his grace and bountie. All that we haue, or are, are truly his, most iustly therfor are we bound to render all to him.

Affection. God alone is the souueraigne Authour and conseruer of our Beeing: he alone the absolute Superiour of the whole man: to him alone are our whole selues, and obediente submissions due in all thinges, at all tymes, and in all circumstances, without limite, without reserue. And therfor we cannot without in-

iuſtice, depriue him of any parte of our ſelues, be it our thoughtes, words, or workes: becauſe the Arreſt is giuen *To God the thinges which are Gods.* And what haue we, my ſoule, or what hath the greateſt of men which he hath not receiued: We cannot then depriue him of them without robberie: nor glorie in them, as our owne without vanitie.

THE FIRST MEDITATION FOR THE XXIII. SVNDAY AFTER WHITSVND'AY.

There came a Prince and adored, ſaying: Lord my daughter is newly deade, but come and putt thy hand vpon her and she ſhall liue. Matt. 9.

CONSIDER the great peruerſitie of mans harte who ſtill putts falſe ratesvpon thinges, and moſt loues and labours for that which deſerues the leſſe loue and eſteeme. We may obſerue in this Goſpell as well as in all the reſt, prince and people, poore and

rich, Iewe and gentile running to our Sauiour for bodily cures. While yet we ſcarce find any haue recourſe to him in behoofe of their ſoules; vnleſſe it be a weeping Magdalene or a poore humble Publicane with *propitius eſto mihi peccatori* in his mouth.

Affection. How longe, my ſoule, ſhall we be willing to vſe falſe waightes, euen in waighing to our ſelues? How longe ſhall we be in loue with lyes. What proportion doth our corruptible body, duſt and ashes beare to our immortall ſoule? What profit will bodily health, togeither with the honours pleaſures and riches which we ſo earneſtly breath after, bring vs, if we ſuffer the loſſe of our ſoule, which Chriſt knowes, beſt to value, who putt downe the price of his pretious bloud for it. Alas, my ſoule if we haue but a tooth that akes we preſently ſuffer the paine to haue it plucked out; and yet to cure our dying, or deade ſoule, how litle are we ſenſible? how ſmale paines are we willing to ſuffer?

THE SECONDE POINTE.

The girle is not deade, but ſleepeth.

CONSIDER that we may often ſeeme to the cenſorious world, and euen to our ſelues too, to be dying or deade in ſpirit: whilſt in truth, and in the neuer fayling ſight of God, we are in perfect health, and doe but onely ſlumber, and a litle forgett our ſelues. Or els if (being truly deade through infirmitie) we preſently run to Ieſus for ſuccour, while we are in his hands in whom all thinges doe liue, he *being indeede reſurrection and life*, we cannot be ſaid ſo much to be deade, as to ſleepe for a while, till he interpoſe his powerfull hand, to rayſe vs to our ſpirituall life againe.

Affection. Alas my ſoule, the litle ſkill we haue to diſcerne betweene ſuggeſtion, deliberation and conſent, cauſes in vs more doubts, then deathes; more fearfull apprehenſions then true crymes. Be our harte brim-full of diſloyall and abominable repreſentations, they are but yet ſuggeſtions, none can auoyde them: they want deliberation; they want conſent; *the*

mayde is not yet deade; this infirmitie is not to death, but to Gods glorie. But doth ſuggeſtion begett pleaſure, and pleaſure procure deliberate conſent through infirmitie and ignorance, yet is she not irrecouerably or finally deade, nor is this verie death to death ſince preſently she has recourſe to Chriſt for helpe, who interpoſeth his hand, and ſuffers her not to be bruſed in her fall, but teacheth her therby her owne weakneſſe and miſerie; his power and mercy, by which alone she ſees she is able to ſtand.

THE SECONDE MEDITATION FOR THE SAME SVNDAY.

And behold a woman who was troubled with an iſſue of bloud twelue yeares came behind him.

The First Pointe.

Consider, with what diſpoſitions this poore woman came to our Sauiour. And firſt tho we may eaſily conceiue that twelue yeares ſufferance of that waſting deſeaſe had brought her lowe enough yet she with as much courage of mynde, as weakneſſe of body preſſed

through the thronge to gett neere Chriſt; Secondly she approched with as much modeſtie, humilitie, and vnderualuing of her ſelfe, as high conceipt of his power and Maieſtie, before whoſe face she would not preſume to preſent her ſelfe, but onely came behind him to touch him &c.

Affection. O my ſoule, let vs place the example of this poore woman before our eyes. And let vs but vſe the ſame care, courage, modeſtie, abiect conceipt of our ſelues, and high eſteeme of God, for the cure of our ſpiritual infirmities, be they not of twelue yeares grouth onely but euen farr more inueterate; and we may certainly harbour in our ſoules many comfortable hopes, that our care, courage, modeſtie, abiect conceipt of our ſelues, and high eſteeme of God, will be agreeable in his diuine ſight: thar he will looke vpon them with pittie: and ſay to vs, as he did to her: *take a good harte daughter, thy faith hath made the ſafe, and the woman became whole from that houre.*

THE SECONDE POINTE.

She ſaid within her ſelfe, if I ſhall touch onely his garment I ſhall be ſafe.

CONSIDER further, two other diſpoſitions which this good woman brought with her. To witt, a huge eſteeme of Chriſt his power, and an vnſpeakable confidence in his goodneſſe. The firſt plainely appeares, in that ſhe dares venture her cure, in the onely touching, not of himſelfe, but euen of any thinge which toucheth him; to witt, the verie hemme of his garments. And the ſeconde is manifeſted in theſe few confident words. *If I ſhall touch onely the hemme of his garment I ſhall be ſafe.*

Affection. Alas my ſoule, when we compare our cold confidence to the great faith of this good woman, we may well ſay: *we beleeue, ô Lord, yet helpe our incredulitie, and increaſe this deade faith of ours.* For loe ſhe neither couets to ſpeake to Chriſt, nor to haue him ſpeake to her: neither to touch him, nor to be touched by him but onely in ſilence to touche the hemme of his garment, and ſhe is preſently cu-

red. O conquering modeſtie! O ſoule ſpeaking ſilence! Thou haſte a more facile acceſſe to him who heares hartes, then the lowdeſt importunities of thoſe too ſollicitous and perplexed ſoules, who ſeeme to endeuour, as it were, by force of armes to obteyne their requeſtes. My ſoule, lets onely humbly hope in our Lord and he will giue vs the deſires of our harte

THE FIRST MEDITATION FOR THE XXIV. SVNDAY AFTER WHITSVNDAY.

When you ſhall ſee the abomination of deſolation whicl, according to Daniel ſhall appeare in the Temple &c. Matt. 24.

THE FIRST POINTE.

CONSIDER that by the abomination of deſolation which Daniel foretold, was meant the deplorable deſtruction of Ieruſalem, by Titus and Veſpaſianus: and by that againe the diſmale conflagration of the vniuerſall world in the laſt day, when

Chriſt shall come to iudge the ſame in great power and maieſtie. But by theſe two againe the day of the accurſed eternitie is pointed out, where there shall be weeping, wayling, and gnashing of teeth for euer. The firſt is paſt with extreame horrour and diſaſter to the incredulous Iewe: the ſeconde shall paſſe with vtter conſternation both to Iewe and gentile: but the third shall proue the abomination and deſolation, indeede, among the damned, and shall neuer paſſe.

Affection. Great, my ſoule, aſtonishing greate, was the deſolation of thoſe accurſed Iewes, when they ſawe the Temple of God, that wonder of the world, vtterly deſtroyed: and beheld Ieruſalem that lady of all nations buried in her owne ruines: her inhabitants famished and buchered: finally, her matrons deuowring the fruite of their owne wombes. Greater yet will it be, when we shall behold, not Ieruſalem, alone, but the whole world on fire at the day of Doome, when the powers of heauen shall quake with reuerentiall feare; and men shall wither away with dreade. But greateſt of all, when we behold the day of the curſed eternitie, which

ſhall neuer haue end. I conceiue in mynde a thouſand yeares. I adde to thoſe a thouſand thouſand yeares; yea as many thouſands and millions as piles of graſſe on the earth, or ſands in the ſea. And yet I haue nothing comparable to eternitie. O Eternitie! Eternitie! Alas! how rarely thou are conſidered by miſerable man.

THE SECONDE POINTE.

When you ſhall ſee the abomination of deſolation ſtanding in the holy place, to witt in the Temple. &c.

CONSIDER that the abomination of deſolation which Daniel foretold, was in particular the idolatrous erecting of the ſtatues of Cæſar, and Adrian the Emperours, in the Temple of Ieruſalem. But the abomination of deſolation wherin we are all more concerned, as being of farre more danger to each of vs, is that of the ſinners, ſetting vp the Idoles of pride, couetouſneſſe, luxurie in the liuing Temples of God to witt, in the hart, wherin the holy Ghoſt should inhabite, and raigne

Affection. O my ſoule, what a ſtrange

peruerſitie is this, ſo to prophane the liuing Temple of the Almightie! Mans harte was made by God capable of God, for God, in whom alone it is able to find reſt, while the holy Ghoſt doth inhabite it as his Temple. But alas! what agreement hath the Temple of God with the baſe Idolls we ſett vp? There neither is, nor can be any conſent betweene Chriſt and Belial. There can be noe ſocietie betwixt light and darkneſſe; betwixt pride and humble Chriſt: couetouſneſſe and poore Chriſt: impuritie and Chriſt who is puritie it ſelfe. Lets vſe, then, my ſoule a holy violence, and throw thoſe prophane Idols out of our harte, that God alone may raigne in that ſacred Temple of his. Leaſt the worſt abomination of deſolation might otherwiſe ſurpriſe vs eternally.

THE SECONDE MEDITATION
FOR THE SAME SVNDAY
THE FIRST POINTE.

CONSIDER that there is nothing either more certaine, or more vncertaine then the day of Doome that tymeof

tyme of huge deſolation. Nothinge more certaine then that it ſhall be; *ſince heauen and earth ſhall paſſe, but the word of God*, which we haue for it, *ſhall not paſſe*. Nothing againe, more vncertaine then the tyme therof: for *of that day and houre noe body knoweth neither the Angells of heauen, but the father alone*. If this certaintie then cannot but begett a dreadfull expectation in all humane hartes: this vncertaintie ought to putt a continuall watchfulneſſe vpon our thoughtes.

Affection. If then, my ſoule, as well this certaintie, as this vncertaintie, be as infallibly true, as is the word of God vpon which it is grounded: what are we to doe but to expect it at all houres, which may come at euery houre? Did we certainly know that ſome houre this night the theife would come and robb vs of all we haue we ſhould not fayle to watch all night to preuent our vtter ruine. Alas, let the hazard of our ſoule enter into as much conſideration with vs, as the hazard of our fortunes, that ſo we may not fayle to ſtand ſtill vpon our guarde, that death may not take vs aſleepe, and we, being awake, may finde our hands emptie of good workes, to our eternall ruine.

THE SECONDE POINTE.

CONSIDER that though the day of the generall Iudgement will as certainly come, as it is vncertaine to all men when that shall be, so that manyyeares may probably passe before it: yet there is another day of Doome which hanges ouer each ones heade, and can not be longe ere it come: to witt, the last day of euery mans life, is the day of iudgement to him; since as S. Augustine saith, *in what state each ones last day shall finde him, in the verie same shall the last day of the world comprehend him.* That euery one might continually stande readie for this, S. Iohn tells vs, that *now*, euen now, *is the last houre*, noe man being sure of the next.

Affection. It is appointed, saith S. Paule, *to men to dye once, and after that, iudgement.* This, my soule, is the day of desolation which euery one ought most to apprehende and watch for, since it is indeede his day of Doome. This at euery moment may surprise vs, and that in one moments tyme. What rests then, my soule, but that what I say to thee, I say to euery one *vigilate.* Watch, watch incessantly; for this theife

death, may ſteale vpon vs when we leaſt ſuſpecte it. And if then our Lampes be found without the oyle of good workes and charitie; what ſhall we haue left vs, but a dreadfull expectation to heare *the doore of the heauenly mariage is shut.* And what can we hope to meate with by our importunate crying out *Lord, Lord, open to vs*, but that daunting replye which cauſeth an eternall ſeparation from the face of God. *Amen I ſay to you I know you not.*

FINIS.

A CHRISMAS CONTEMPLATION WITH A SEARCH INTO THE SOVRSE OF ALL *MANS HAPPINESSE* FOR THE DAVGHTERS OF SION.

SWEETEST night! my mynd I nere can wayne
From thought of thee; in which the heauens; doe raine
Huge shewres of grace; the hillockes flowe with sweets
And from the mountaines, milke and honie sweates,
O sweeteſt night! my ſtarued ſoule doth dye,
To haue a full draught of ty ambroſie.
Tertulian graуely ſaid: ſome goods there are
As well as euils, which euen oppreſſe, and beare
Vs to the ground. The wonders of this night
Are ſuch; to find our God in ſu'ch a plight;
That hardly ſuch a baſtard ſoule is found
Who ſends not knees, and heart to kiſſe the ground.

God threats eternall death; and yet we ſtand
Stiffe-neck'd, nor bowe to that his powerfull hand.
He offers endleſſe life, nor are we mou'd
By hopes nor threates, our God's nor fear'd nor lou'd.
By thunder-bolts he teſtifies his ire
He ſpeakes the ſame by earth-quakes and by fire
Yet ſtupide man, howere he dreade the rodde
He lookes as high, as though there were noe God.
But when the WORDS made flesh, when God's made man,
The high flowen heart, muſt ſtoope, doe what it can.
Heare your Seraphique Father teach this truth
While he, as yet, lay ſtrugling with his youth.
While tortur'd thus I lay, *quoth he*, at length
I had a feeble will to gather ſtrength
Thee to inioye, my God, nor could I find
A way ſquar'd out according to my mynd
Till I fell downe vpon thy infancie,
Clad in the weede of our humanitie
For then my wind-blowen heart began t'vnſwell,
And proſtrate on my low layd lord I fell:
Downe downe proude ſoule, keepe lowe, it is not meete
That wormes should swell, while God lyes at their feete.

He biuilt himſelfe a cotage of our clay,
To teach vs lowlineſſe, and how t'obeye.

THAT THE SOVRSE OF MANS happineſſe, is, God's infinite and meere goodneſſe.

BVT ſtay my muſe, before we further goe,
Lets find the ſourſe whence all man's bliſſe doth flowe
The ſourſe is goodneſſe, that vaſte Ocean
Which ſpeads ore all, and is shut vp from none:
God's naturall goodneſſe; which he nor owes;
Nor man can merite, vncompell'd it flowes.
So you haue ſeene ſome fruitfull mothers breaſt
Oreflowe its snowie bankes, ere it was pres't
Or ſue'd to by the greedie babe. With ſtore
She was oppreſt, and could conteyne noe more.
She needes the infants pouertie, it againe
Needes her abundance: she's richly poore: in paine
On whom t'imploye her ſtore, to whom t'impart
Thoſe milkie ſtreames, the treaſures of her heart

OF GODS INFINITE COMMVNIcation within, to the ſonne and to the holy Ghoſt.

BVT now as greater good hath greater bent.
T'impart it ſelfe abroad, and to be ſpent
In larger meaſures; ſo goodneſſe infinite

Would infinitly giue, if it could light
On ſuting ſubiects, but none ſuch being found
Mongſt all thinges made, his riches doe abound
Within at home, to vaſt infinitie
Within the bounds, of th' bleſſed Trinitie.
To his sweete ſonne, God doth communicate
His goodneſſe, Maieſtie, his kinglie ſtate:
His Eſſence, Subſtance; all's perfection,
His Godhood too, wherin thoſe two are one.
And from that boundleſſe ſourſe againe doth flowe,
The holy Ghoſt, our God, who doth not owe
His being to another. He's as old,
As Good, as great, as wiſe, as vncontrold
As are the Father and the ſonne on high:
They're equall all and one in Deitie.
Ther's noe dependance, want, prioritie
Their meaſure is, a vaſte eternitie.
Euen ſo the ſun noe ſooner doth appeare
But's light is ſeene, and's heate our hearts doth cheere.
The light is found noe younger then the ſun,
Nor is the heate after the light begun,
They're all at once, in tyme, they're equall all:
Nor this the firſt, nor that the laſt we call.
Thus we a glimps, but noe cleare light can ſee
In th' order of the bleſſed Trinitie.
Stoope then my Muſe, thou takeſt too high a flight,
This is not reash't, by word, by thought, by ſignt.

Leaue ſearch of Maieſtie; deſcend belowe
And what doth more concerne thee ſtrine to knowe.

THE COMMVNICATION OF God's goodneſſe in the order of nature.

VVHENCE was this thinge call'd man, who is ſo grac't?
That ore the Vniuerſall world he's plac't?
He was not ere, much tyme had paſſ'd away
While th' proudeſt man aliue in's nothing lay.
Whence is the worlds great eye, which makes the dayes,
And glad's the heart of man, whil'ſt it diſplayes
Its golden beames; depriues the ſtarrs of light
And ſends the moone to walke her round by night.
Who hunge this earthly ball amidſt the ayre
And richly people'd it? who Vndertooke the care
To haue it ſtock'd with all that might conduce
To man's content, for pleaſure and for Vſe:
With beaſtes, with birds, with fruites of euery ſorte
For health, for ſickneſſe, nourishment diſporte?
Tell whence the roaring Ocean did ſpring
And whence it had the riches it doth bringe
To euery Port? whilſt it the earth ſurrounds
And where it daignes to touch, the land abound's

Call theſe, and thouſand's more, longe to relate
Effects of goodneſſe, th' heauens communicate
To thankleſſe, careleſſe man: nor is this all,
All theſe are guifts of nature, poore and ſmale
Compar'd to guifts of grace. O let theſe be
The ſubiects of our ſoules actiuitie.

THE COMMVNICATION OF God's goodneſſe in the order of grace.

IT was the grace which ſprunge from Bethleem ſtable
Which made man more then man, yea made him able
To ſoare vp to the heauens to imitate
The Angells gracefull, bliſſefull, ioyfull ſtate
By nature's guift it was we were made men,
The lords of all the creatures: but when
Free grace began to worke, we did proceede
From men to Angells, yea to God's indeede.
For grace it is which nature doth refine:
To witt, it makes vs share nature diuine.
We groueling lye in ſinne, nor can we ſtirre,
Till grace come in t'our ayde; it is by her
We ryſe, we walke, we run, we comprehend:
She calls vs vp; conduct's vs to the end.
It was not natures ſtrength which brought you hither,

But grace and nature, wrought the worke togeither
To leaue our parents, nature doth not preach
To quitt the land we loue, she doth not preach
All these are fruites of grace, which makes vs loue
What nature neuer lick'd, did nere approue.
Hence naked men doe fight with bull and beare;
And Tyrants wroth; nor sword, nor fire they feare
They scorne the Tyrants furie, and rejoyce
That of their nothinge wisdome had made choyce
To magnifie his power, and to confound
The power of darknesse. I, their ioyes abound
Amidst the worst of torment's which doe proue
Noe paines to them, but argument's of loue.
Noe paines to them, but argumen's of grace
Which makes them stand vndaunted in the face
Of fiercest foe; to preach God's holy name
B'ing gratt' withall to suffer for the same.
Hence tender Mayd's both ease and friend's forsake
And to a choysen geole themselues betake:
Where they foretaste such sweetes of heauenly ioyes,
That all the world can boast, appeares meere toyes.

HE COMMVNICATION OF God's goodneſſe in a ſubſtantiall vnion by taking vpon him, not the nature of an Angell, but that of man.

THESE guifts are great, theſe graces admirable:
Yet muſt not man eſteeme them comparable,
To that vnparell'd one which we doe find
So graciouſly imparted to mankind,
Where man is ioyn'd (ô bliſt communion!)
To's God by a ſubſtantiall vnion.
Whence ſtrange extreames are ioynd, and whence we can
Confirme that man is God, and God is man.
And that the fruite which ſprung from Ieſſes rodd,
Was truly Maries ſonne; and Maries God.
Hence man is rayſd to all that's great on high,
And God depreſſe to all man's miſerie.
He louingly himſelfe exinanites
And th' Maſter to the ſeruant's forme vnites
He meekly humbles himſelfe, and is made
The ſinners price, which on the Croſſe he payd
He's in a manger layd; he quakes with cold,
That old of yeares, is now few moment's old.
He ſcrikes, he ſighes, and ſhewres of ſyluer teares
Gush from his eyes, to wipe away our feares.

He hungers, thirſts, as ſonns of mortalls doe,
And runs to Maries breaſts to ſtench his woe.
He feares, he flyes, he wayles and makes great
moane
For ſtranger-crymes alas! none of his owne.
O deareſt goodneſſe! deare exceſſe of loue
Which ſtreameſt from that drainleſſe ſourſe aboue
Oreflowe this barren heart of man, and make
Theſe charming heauen-growne ſeeds of grace ſtil
take
More life, more vigour, cheerefulneſſe and rooote;
That man may more heauen-ſuting fruits bring
out
All this I doe beleeue, yet helpe my want
Of faith, ô Lord, I find it weake and ſcant
Els ſhould I flye aboue with quicke addreſſe
T'imbrace my Lord, to loue his graciouſneſſe.
What nations euer had their God's ſo nigh
That they this Chriſtian truth could verifie
Here lyes my God; here lyes my God a man;
A man, a God indeede, as Chriſtians can?
Our bleſt Emmanuel, our God with vs,
Who fauours, loues, and Deifies vs thus.
That man dare humbly ſay of th' God of bliſſe,
Bones of my bones, flesh of my flesh he is.
That man dare ſay a part of me's aboue
To pleade for more of mercy, more of loue.
Since then a parte of me is truly there

Ile ſtrongly hope for bliſſe; farewell deſpaire.
My Lord, my loue, my life, commande and giue
What thou command'ſt: in loue my life ſhall liue:
My life in loue ſhall liue; in loue ſhall dye,
Thy boundleſſe mercies ere to magnifie.

GOD'S BOVNDLESSE GOODNESSE in communicating himſelfe truly and really in the B. Sacrament.

BVT here's not all, my ſoule, here is not all.
The guifts we preach, are guifts in general.
But loue burſts out, and giues a louder call
And ſtrikes the eares of euery one, and all.
Come Marie, Martha, Thomas, Isbell, Iohn
Come all my deareſt, come, come euery one:
My flesh I had from you, my flesh I giue
That I in you, and you in me may liue
My flesh I giue, my bloode, my deitie,
To lincke you all in th' bands of charitie.
Come deareſt friends, come deareſt children myne
Inebriate your ſelues of this chaſte wine.
Come Angell-like, endeuour ſtill to meete,
Your God in loue, liue like the God you eate.
For this I came, and liu'd in your poore ſtate
That whom you worshippe, him you'd imitate.
Hearke how he calls; If you deſire to be
My friends, take vp your Craſſe and follow me

Doe you deſire to walke? I am the WAY.
I'ſt truth you ayme at? Truth it ſelfe doth ſay
I am veritie. *Or i'ſt your ſute to liue?*
I am endleſſe life, *and endleſſe life doe giue*
O then quitt vncouth wayes: hope not in lyes,
To find out truth, nor th' life that neuer dyes
In fading moments. Ah you ſeeke in vaine
To find true life in th' land where death doth raigne.

THE COMMVNICATION OF THE diuine goodneſſe by imparting of his glorie

OVR ſea of goodneſſe ſtill ſtreames on, there is
Noe end in it, we tend to endleſſe bliſſe.
Thoſe guifts of nature, grace, and all the reſt
Are gu'in to bringe vs to eternall reſt.
Our joyes were great, at the coming of that gueſt,
Our hearts reioyc'd to lodge him in our breaſt.
But ah, he will not haue vs end our ſtorie,
Till he conduct vs to the ſtate of glorie.
So ſaith our faith, to this our hopes are rayſd
With this exceſſe our charitie's amays'd.
That goodneſſe free from want, our duſt ſhould chooſe.
To place it's loue vpon: and kindly looſe
Himſelfe on man (Bleſt prodigalitie!)
By th' guifts of his diuine Hypoſtaſie.
To be himſelfe companion in his way,

To call him backe by grace, in caſe he ſtray:
To feede and fatten him, with his owne bloode.
(O that this happineſſe were vnderſtoode!)
To proue in death his ſauing ſacryfice.
And endleſly to be himſelfe his price.
So ſaith his word: I'le be my ſelfe thy hyre.
What more then this can vaſteſt heart deſire?

AN APOSTROPHIE TO THE *DAMES OF SION.*

O Then deare Dames, let th' loue I dayly find
Mongſt you increaſe, and all your hearts cobind
In one loue-knott; Vſe all your wit and Arte
To haue but all, one comon ſoule, one heart.
This God command's, this Auſtine doth aduiſe
Doe this alone, deare ſoules, it will ſuffice.

FINIS.

SINE FINE GLORIA TIBI DOMINE.

MEDITATIONS

Vpon our bleſſed Sauiours Paſſion.

THE FIRST MEDITATION.

of the laſt ſupper.

The First Point.

CONSIDER that now the bleſſed tyme of grace and mercy drawing neere (wherin ourſweete ſauiour Ieſus-Chriſt had determined to pay mans ranſome, not with the corruptible price of gold and ſiluer, but euen with the effuſion of his owne pretious bloude) he graciouſly daigned, in teſtimonie of true loue,

To call him backe by grace, in caſe he ſtray:
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to feaſt with his beloued Apoſtles before his departure. See him louingly accompanie them into the roome where they were to ſuppe; and let vs take the humble boldneſſe to follow him inn, and to receiue ſome of his laſt words: I haue had an ardent deſire, ſaith he, to eate this paſcall lambe with you, it being the conſummation of all the ancient ſacrifices, and the laſt I ſhall eate. And ſay to him cordially.

Affection. That in verie deede we find our ſelues exceeding hungerie, but that we neither doe, nor indeede can poſſibly find any meate which feeds and ſaciates vs, ſaue himſelfe, or from his table. The reſt doe but puffe vp and ſwell, they doe not ſolidly feed and fatten; ſo that by how much more we eate, by ſo much the more doe we languish and pine away. Tell him that verily you are not worthy; you know it well, you confeſſe it to the whole world: but thar it is he alone who makes vnworthy creatures worthy, who makes ſinners iuſt: and that for your part, you re-

lie not vpon your owne merites which are none without his mercys, but run intirely to his free mercy. Tell him that euen your dogges eate the crums which fall from their maſters tables, and in that confidence you approche; or els, with an humble and contrite hart, fall downe at his ſacred feete, with the mournfull Magdalaine, and make lamentations, teares, and grones more fully ſpeake your hart.

The ſeconde Pointe. Conſider with what compaſſion and mildneſſe our bleſſed ſauiour begins to comfort his diſciples, whyle he obſerues them ſorrowfull and ſadd vpon the apprehenſiõ of his departure which he fore told them, ſaying: *my deare Diſciles* be not ſorrowfull, let not your harts be troubled *I vvill not leaue you Orphantes*, tis for your ſakes that I goe. But ſeeing them yet, ſome weeping, ſome ſighing, his fatherly bowells were wholie moued to compaſſion, and he ſpoke to them in theſe ſweete tearmes; *my tenderly beloued ſons, my deare Diſciples, be not terrified, bee*

not troubled, behold I am with you till the end of the world.

Affect. This, ſweet ſauiour, ſhall be my comfort in all my deſolations, that though thou ſeemeſt to abſẽt thy ſelfe, yet wilt thou not leaue me an Orphã; whether it be that thou goeſt from me, by permitting me to fall into ſome temptations, or ſpirituall dryneſſe, for my greater trial and merite: or it be, that thou often letteſt me fall into little faultes, that I may better learne to run back to thee my louing father: this, ſhall ſtill be my conſolation, that thou, dearely ſweete and loueing Lord, art ſtill with me till the end of the world.

THE II. MEDITATION.

Of Chriſts humilitie, and loue shewen at his laſt ſupper.

Conſ. 1 COnſider what is done at that his laſt ſupper; looke about and you ſhall ſee him riſe vp from the table, to giue by his owne

example, and in his owne perſon, that firſt and moſt neceſſarie leſſon, humilitie, the ground of our chriſtian building; and euen of all chriſtian diſcipline, as S. Auguſtine eſteemes it. You ſhall ſee the maſter become all his ſeruants ſeruant; the vertue of the higheſt, lowe laid at his creatures foule feete; him, in whoſe name all knees are bowed, kneeling to waſh, to drye, to kiſſe his ſeruants feete: in fine, the king of glorie, ſo farre, as I may ſay, forgett his glorie; as humbly, officiouſly and louingly to fall downe euen at a diſloyal Iudas loathſome feete.

Affect. Ah my ſoule, what is this we behold? are wee deceaud? or is it the king of heauen we ſee at the traiterous Iudas his feete? ſhall we euer then haue the hart and courage to ſwell againe, after this wonderfull humiliation? If God indured this for me, ſhall not I endure, this or that (reflecting vpon ſome difficultie we haue to ſtoope) for him, nay for my ſelfe, for myne owne aduantage and eternall good? or if this cannot moue

me, what will be euer able to moue my proud hart? O my ſweet ſauiour euen for thy felfes ſake, beſtow vpon me ſome ſcrappe of this wholeſome diſhe, and grant me in euerie occurrence of difficultie, ſubmiſſion, or humiliation, to haue this thy bleſſed example, liuely placed before myne eyes.

Conſid. 2. Conſider that notwithſtanding that Chriſt knew by certaine knowledge, that his heauenlie father had giuen all power and authoritie into his hands, that he came from him, and went to him; that is, that he was indued with fulnes of knowledge, iſſuing from him by his eternall generation, and returning to him, to take poſſeſſion of his owne right, yet diſdained hee not for our example, to riſe from ſupper, to putt offhis vpper garment, to take a linen and girt about him; to putt water into a baſine, to waſhe his diſciples feete, to wipe them with the linen which he had put before him.

Affect. O God, I haue nothing to ſaie, but am loſt in aſtonishement,

and am couered with confuſion, to behold the abiſmall humiliation of thy eternallie begotten Sonne, my Sauiour, who without rapine is equall to thy ſelfe! O humble Chriſt how this example of thine doth vtterly confound the pride of vs Chriſtians! How euer vpon the ſight of our miſerie and daylie imperfections, we may a little ſtoope; yet alas, as ſoone as wee looke vpon our knowledge, our power, the honorable relations or dependances we haue, how eaſily we ſwel, and deſpiſe or ſlight ſuch as are belowe vs?

THE THIRD MEDITATION

Of Humilitie.

Conſ. 1. CONſider, howe deare this vertue muſt needes be to our ſwete Sauiour, and how conſiderable it ought to be to vs Chriſtians, which he ſo ſingularly recommends vnto vs. It was one of the firſt he began to teach vs, and he will haue it to be one of

the laſt too. That exinanited, or powred him forth in his bleſſed incarnation: that lodged him in a ſtable, in a manger, in poore clothes: that ſubiected him to the badge of a ſinner in his circumciſion: that made him ſubiect to father and mother in the courſe of his life: and that ſubiects him to his ſeruants while he drawes neere his death.

Affect. Deare God! make me loue what thou loueſt, and ſo effectuallie recommendſt vnto me, by word and deed, by life and death, from the beginning and to theend; by which I ſee, that as pride was the Angells diſeaſe, ſo muſt humilitie be the ſalue of man, that as he fell by riſing, ſo muſt we riſe by fallinge, and reſt, and repoſe by lyeing lowe, low in our owne conceipts, that as the pride of the wicked doth ſtill aſcend, ſo the humilitie of the iuſt, may ſtill deſcend lower and lower, that ſo, learning of him who is milde and humble of hart, we may not faile to finde reſte to our ſoules.

Conſ. 2. Conſider how the Euangelicall pen labours in painting out the

particulars, thereby the deeper to engraue this admirable example of Chriſts humilitie in the harts of Chriſtians. Chriſt roſe from ſupper, ſaith he, put off his garments, begirt himſelf with a linnen cloth, powred water into a baſine, put himſelfe downe at his Diſciples feete, &c. and by this meanes ſtoppes our attention vpon this wonderfull ſpectacle. To contemplate him who ſitts vpon the Seraphins, riſe from table, who is clad with glorie, putting off materiall garments, who showres downe raine from the heauens in due ſeaſon, powering water in earth. To ſee him vpon earth, who fills heauen: that Maſter hand which ſuſtains the heauens, at the feete, the foule feete of a ſeruant, a ſinner, a Iudas.

Affect. O, here is nothing left me (my deare Sauiour) but admiration; beholding thy wiſdome, thy power, thy Maieſtie, brought ſoe lowe, laide vpon the ground, by this thy ineffable humilitie. Nothing but confuſion, when I reflect vpon mine owne ignorance, miſerie, rottennes, poore neked nothing, carried ſtill aboue it ſel-

ſelfe by pride, and aſpiring at thy ſeat. And this concluſion I am forced to make, that ether I muſt renounce the faith I profeſſe, and remaine vnnaturallie vngratefull and ſtupide; or els, I muſt abſolutely reſolue to become humble: to beſtowe my ſelf wholie vpon the acquiſition of that vertue, which is the ſure foundation of the reſt, and that in contemplation of ſuch, and ſo powerfull an example therof, as here is placed before mine eyes.

THE IV. MEDITATION.

Of Humilitie and Charitie.

Conſ. 1. CONſider how earneſtlie our Bleſſed Sauiour endeauours to imprint this wholſome leſſon in our harts, how deepely he ſeemes to digg this beſt foundation of a Spirituall life. It was not enough to haue giuen vs an example of it in his owne perſon, but what he had shewen in his practiſe, he would alſo preach and preſſe by precept, ſaying, you calf

me Maſter and Lord, and you ſaie wel, for ſo it is indeede: if then, I beeing Lord and Maſter, haue (as you haue ſeene) washed your feete, you alſo are bound to washe one anothers feete; that is, to ſtand prouided in hart at all times, and as occaſion is offered, to performe ſometime, anie office of Charitie, though neuer ſo homelie and abiect; and that, to perſons of meaneſt qualitie, far inferiour to vs, &c.

Affect. See my hart, how thy Sauiour concludes againſt thy pride (but to thy profitt) by word and deede; *I a Maſter did it, therefore thou a ſeruant oughteſt to doe it*, argues he, I the wiſdome of heauen who am ſent to teach thee all truth; therefore, thou who art nothing but errour and ignorance, oughteſt not to feare to ſtoope! I who am an infinite Maieſtie, much more thou who art infinite miſerie. I who made thee of a peece of clay, therefore thou whoſe origen; preſent beeing, and outgate is no other thing but clay, duſt and ashes, &c. Yee are therefore to humble yourſelues

vrges on our heauenlie Maſter; yes; for *I haue giuen you an example* of it, ſaith he, which I meant to haue obſerued, not neglected, *that as I had done to you, ſo you to one another*: for ſurely, *the Seruant is not greater then the Lord, nor one ſent greater then hee vvho ſent him.* O powerfull and preſſing concluſion, againſt which I cannot haue one word to mutter! But ô dreadfull and oppreſſing confuſion, if in practiſe I proceede not accordinglie!

Conſ. 2. Conſider how our ſweete ſauiour hauing thus (in his owne perſon) giuen vs that ſo neceſſarie leſſon of profound humilitie, begins now to teach his Diſciples, and in them all Chriſtians, the accompliſhement of perfection, charitie; ſaying *Mandatum nouum do nobis filioli: my children, I giue you a nevv commandement: That you loue one another, as I haue loued you, and that as I doe giue my life for you, ſo you loue one another,* euen vntill death; yea thoſe alſo, who doe perſecute and iniure you. Marke how he confirmes his learning

by his owne example, giuing vs in teſtimonie of the greateſt and deareſt loue, the greateſt and deareſt guift that euer was giuen; to witt himſelfe to eate. Heauen had nothing better. God, could inuent nothing greater. O ſtrange inuention of a louer, ſo to depart as yet to leaue himſelfe to be enioyed by his beloued, who are all faithfull ſoules!

Affect. O my ſoule, and all yee ſoules who are touched with the loue of a true louer, was there euer the like ſeene to this? ah behold, wonder, praiſe, loue! for loues ſake, lets loue him, tis himſelfe he hath giuen vs; lets giue our ſelues to him, tis himſelfe he hath giuen vs, true God, and true Man. *O charitas! ó pietas!* (ſaith S. Auguſtine) *quis vnquam talia audiuit? vvho euer heard the like to this?*

THE V. MEDITATION.

Co. COnſider how being prouoked by nothing but his owne infinite Goodnes, he loued man from

all eternitie, and not from eternitie; onely, but in time alſo, in which he brought downe into the world the fire of that holie loue, for no other end, then that it should burne the harts of men: He loued man not in the beginning onlie, but euen to the end; not meerely in life, but euen to death. *Aff.* O God the loue of my hart, and my part for euer, how I deſire to deſire thee! how I wish to haue this poore frozen hart of mine inflamed with this holie fire! ô holie fire which bnrnes vp, and euen conſumes the ſacred hart of my ſauiour; may ſome ſparke of it fall vpon the hart of that ſinner, who for want of that heate is readie to perish and looſe it ſelfe. 2. Point. Conſider that death could put no period to my Souiours loue, it did not onely liue to it, but liue and raigne in it, as a ſacred Salamander amidſt her flames. He loued vs not, I ſaie, to death onlie, but through his exceſſe of loue, he loued euen death it ſelfe for our ſakes. I haue, ſaith he, a baptiſme or lauer wherein to be baptiſed or washed, to witt the bath or la-

uer of my blood, and how am I sollicited, pressed, and oppressed, as it were, with a burning desire of that wishfull houre.

Affect. O God, how excessiue great must that loue needes be, which endures not onely constant to death, but euen ardently loues and desires death for our loue? And howgreat ought our loue to be, to answere the loue of so louing and gracious a benefactour?

3. Point. Consider, that though death in its owne nature, is iustly reputed the most horrible of all horrible things, and this death the most horrible ofall deathes, as being accompaigned with all the circūstances which might bring with them horror, dread, and confusion; as insufferable paines, disloyall abandonings of all his deerest friends; abismall abiections, and humiliations, contemps, blasphemies, &c. Yet did my Sauiour, the better to imbrace it, for our sakes, eye it as a certaine demonstration of his admirable loue to his heauenly father, and to vs; and receaued it as proceeding from his holie hand, as a subiect to crowne his

obedience, &c. & as ſuch it was moſt deare vnto him.

THE VI. MEDITATION.

Of our ſweete ſauiours going into the Garden.

Conſ. HAuing now done ſupper, you muſt accompanie him into the Garden, together with Peter, Iames, and Iohn. Where you ſhall ſee the valourous young Dauid louingly prodigall of his youthfull and delicate bodie, deſirous to begin the battell: yea drawen on, and animated with a feruent loue of mans ſaluation, goe firſt to the place of combate, without conſtraint, of his owne accord; marke what kind of weapons he had prouided himſelfe of; no other then humilitie, charitie, praier, with a reſolution to indure all for the loue of vs poore creatures. Let vs be alwaies furnished with the like weapons, and the victorie is ours.

Affect. Sweete Ieſus, in this thou renderſt

renderſt me perplexed: for I know not whether I ought to ioy in thy loue, or ſorrowe to ſee loue moue thee to ſo great a paine; for an vndutifull ſeruantes ſake; Ioy, to ſee the book oflife begin to be opened, wherein all the treaſures of knowledge and wiſdome are contained; or ſorrow to foreſee the rude manner of opening it, euen at hand And againe, thou rendereſt me confuſed, when I reflect vpon my-ſelfe, and finde my ſelfe ſo backward, yea happly one of the laſte and moſt backward, if anie difficultie be to be endured, though for my iuſt deſerts, while I finde thee who art altogether innocent, comme firſt to the place of paine and ſufferance; and this my poiuertie, deare Lord, I willingly laie open before the eyes ofthy mercie, hoping to be cured of this ſpirituall infirmitie, by thy ſouueraigne and omnipotent goodneſſe.

Conſ. 2. But alas, looke about you now and you ſhall ſee a ſtrange alteration; you ſhall ſee him who, according to his ſpirit, wished to haue all things accomplished in himſelfe, (which were decreed by the eternall wiſedome of God

the Father, and the conſell of the holy Ghoſt) yet according to his tender and paſſible flesh, being of a moſt delicate and noble complection, begin to haue a horrour) through the ſtrong apprehenſion of neere approching death; and therefore he begins to ſorrow, to feare, and to be irck ſome; outwardly to quake in all his members, inwardly to be ſeaſed vpon by a deadly anguish, Harke, and you shall heare him impart the abundance of his greefe to his beſt friends: *Triſtis eſt anima mea vſque ad mortẽ*; my ſoule is ſorowfull euen to death: as though he should ſay, the anguish which I endure, is ſufficient to procure my death. See how the euent shewes his words moſt true, for who euer ſawe feare cauſe a bloody ſweate burſt out from euerie member?

Affect. O vnſpeakable goodnes! ô incomprehenſible loue! was euer the like ſeene or heard? what louer was euer like to this louer of mine? O my ſoule, my ſoule, how comes it to paſſe that we can be ſo little affectionate, ſo intolerably vngratefull, as not to be inflamed, nay not at all to be touched with, or ſeeme to be concerned in this vnheard of argu-

ment of affection, ſhewen by a perſon ſo infinitly great, to vs ſo extreamely litle vile and miſerable? how become we ſo obliuious, as to forgett this memorable fact? how ſo vngratefull as not to be willing to correſpond by enduring with patience ſuch diminutiue croſſes, contempts, contumelies, contradictions, temptations and tribulations, as Gods wiſe prouidence, and fatherly loue permitts to fall vpon vs; and that too, euen for the cure of our ſins, which are ſo great, and ſo many?

THE VII. MEDITATION

vpon the ſame ſubiect.

THE FIRST CONSIDERATION.

RVn to him and demand the cauſe of this his ſo mortall greif, (and you cannot be ſo little kinde, nay euen ſo barbarouſly cruell, as not to eaſe him, ſo farre as lyes in your power) and I thinke you ſhall receaue from him, that, alas, there is no other cauſe, then

that the heauie and numerous burthen of mankinds, and of your owne ſins, preſſeth ſo hard vpon him, according to his humanitie, that it quite, in a manner, oppreſſeth him, together with the ingratitude of thoſe, whom he moſt loueth; yea euen ſo much as to take vpon him ſinne. Ponder the heynouſnes therof, ſincē it appeares, too heauie, euen for the shoulders of a God. Waigh alſo how greate your owne ingratitude would proue, if by ſinning you ſhould giue him, who loues you beſt, occaſion to crie out, *Triſtis eſt anima mea vſque ad mortem.*

Affect. Confeſſe then with S. Auguſtine, ſaying; *Ego, ego dulciſſime Ieſus, ſum tui plaga doloris, tuæ culpa occiſionis;* They are my ſins, deare loue, which are the cauſe of thy ſo great greife, mine the guilt, thine the punishment, ô ſtrange cenſure, ſtrange diſpoſition of an vnſpeakable miſterie! the wicked offends, the iuſt is punished; the guiltie goes ſcotfree, and the innocent is beaten; man commits, and God endures: how farr, how farr, ô ſon of God, will thy humilitie deſcend? how farr, will

thy charitie burne ? what end will thy pietie haue ? to what degree of miſerie and torment will thy loue and compaſſion leade thee ? ah ! euen for all theſe, and for this thy vnheard of greife, I beſeech thee that thou wilt permirt rather whatſoeuer cruell torment, to take me out of this life, then become ſo cruell as to imbrace ſin, which was cauſe of my beſtloued his ſo infinite affliction.

Conſ. 2. Conſider what meanes our ſweete Sauiour vſeth in this his extreame diſtreſſe, learning thence a true behauiour in our affliction. And behold pious and humble Ieſus prone laied vpon the ground; he to whom all knees are iuſtly bowed, like a poore man, like a poore ſinner, as one left of his heauenly father, to reconcile vs poore men, vs poore ſinners, to his heauenly father, in a long and feruent prayer, crying out. *Pater ſi poßibile eſt, tranſeat à me Calix iſte. Father if it be poßible let this cuppe paſſe avvay from me.* See him a ſecond, and a third time, goe to the ſame place, iterate the ſame prayer, adding that voice of perfection, *non*

mea ſed tua voluntas fiat. Not my vvil but thyne be done. As though he ſhould ſaie, heauenly father, if it be poſſible let this bitter potion paſſe, for my tender nature doth altogether abhorre it; yet if without it, mankind ſhall not be redeemed, not mine, but thy bleſſed will be done.

Affect. O bleſſed reſignation! ô leſſon of greateſt perfection! and we my ſoule; ſhall we not ſtriue to learne it, being taught vs by the wiſeſt, by the louingeſt, by the ſweeteſt Maiſter that euer earth or heauen had? ſhall we not in our neceſſities, in our more vrgent difficulties, in our daily temptations, run ſtraight to our mercifull father, feruently and confidently crying out; *Pater ſi poſsibile eſt tranſeat à me, &c.* That is, if it be thought good to thy diuine goodnes, that I ſhould be deliuered, of ſuch or ſuch a difficultie or temptation, which doth euen to death afflict me, be it ſo; if not, I doe willingly repoſe, and reſt ſatisfied in thy fatherly prouidence, and doe freely pronounce, *Viue Ieſus*, not mine, but thy heauenly will be accomplished.

None can be more wiſe to know whats moſt conuenient for me, none more louing to wish me that which thy wiſdome ſees conuenient, and none more potent to performe that which thou willeſt and ſeeſt to be conuenient, and therefore freely, and by beſt reaſon I affirme, *not my vvill*, ſweet Ieſus, *but thine be done.*

THE VIII. MEDITATION

Of the betraying of Ieſus.

Conſ. 1. BVt alas, why doe we here delaie? Ieſus ſtands not ſtill in this ſtation; feare is driuen awaie by loue, the ardent deſire he hath to ſuffer for man, hath carried him forward, euen into the traitor Iudas his hands: ay me! looke, for loue, looke, a barbarous multitude, armed with bills, with ſtaues, wish ſwords, with inhumanitie, with crueltie, with diuelishnes: and Iudas the firſt of the hellish route, beſetting the innocent lambe, the harmeleſſe ioſeph; my loue, my ſpouſe, my Ieſus, readie

to rend, to ſpoyle, to bereaue him of his life.

Affect. And can we, my ſoule, ſee this with drye eyes? shall we not run to helpe with the little force we haue? shall the innocent be led awaie and I the guiltie eſcape? *me me qui feci in me conuertite ferrum Iudæi.* Iewes, cruell Iewes, turne your furie vpon my nocent breaſt, and permitt my Lord and Maſter to eſcape, twas I, twas I, good Ieſu, twas I that offended. And thou my ſweete Maſter pardon my fault, and make me vndauntedly to accompany thee through all the difficulties and diſaſtres of this paineſull paſſage, of this time of thy holy Paſſion. *Trahe me poſt te Domine, trahe me poſt te.* Draw me after thee deare Lord, 'drawe me after thee, and let thy mercy neuer permitt me to be ſo cowardlie as to abandone thee.

Conſ. 2. Conſider how mildly this meekeſt lambe behaues himſelfe amideſt this rude multitude, and firſt towardes that vnkind miſcreant, that traiterous Iudas, imparting him a kiſſe of his heauenly faire mouth; and ſweetly ſayng:

Amice ad quid veniſti? friend, Diſciple, haue I deſerued thus at thy hands? (imagine the like ſaid to euerie offending ſoule) was it a fault to haue washed thy feete? to haue fed thee with my body and blood? *Amice*, &c. is it poſſible that thou eſteemeſt me at ſo vile a price as thirtie pence? *Amice*, &c. returne home Iudas, returne into thine owne hart, ſee whither thou haſt gone, and againſt whom: returne with repentant teares, and my grace shall neuer be wanting.

O ineffable benignitie of a Saniour towards a traiterous ſeruant! what may deſeruing friends expect, if demeriting miſcreants find ſuch amiable words? what a ſingular ioy may this be to vs, ô my ſoule, if we perſeuer in our loyaltie? what a ſure hope, should we by fraud, or frailtie chance to fall? what a great shame not to forgiue our enemies, ſith neuer anie fault was or shall be ſo great: blush, my ſoule, blush to vſe ſuch fowle words in euerie ſmall offence, ſith the King of glorie vſed no other reprehenſion to his betrayour, then, *Amice ad quid veniſti.* Friend to

what end didſt thou come ?

THE IX. MEDITATION.

Of the taking of Ieſus.

Conſ. 1. CONſider how notwithſtanding they had experience of his power more then humane, in caſting them all downe with two ſhort words: *ego ſum*, yet did they not leaue off to proſequute their diuellish deſigne. Thinke what his power will be when he ſhall come to iudge, if goeing to be iudged he be thus potent? what in his raigne, if in his banishment his words ſtrike ſuch a terrour? But ſee, ſee, nowe they lay violent hands vpon my deare ſpouſe, the rauinous wolues enter vpon the tender lambe. Ay my hart! one pulles his beard, an other faſtens vpon his haire, a third laies hold vpon his necke; this beates him vpon his amiable face, another bindes his ſacred hands, and they who could laie no hands vpon him, throws at him blaſphemous, & contumelious words: in

fine, what did they not? ſith, *fecerunt in eum qnæcunque voluerunt*; they did, what euer they would againſt him.

Let vs here behould, who endures? what, of whom, and for whom: and I think we ſhall neede no arte to moue compaſſion. O amor meus! &c.

Conſ. 2. Follow now your ſweet ſpouſe to Annas houſe (and marke, in the waie, the rude and barbarous behauiour which they vſe towards him, tugging and haling him forward (while he the mildeſt of men made no reſiſtance, nether ſpoke one word) for alas, his Diſciples are alreadie all fled, all; Peter alſo, who would rather dye then forſake him. Ay me! what can euer be a ſubiect of more commiſeration then to ſee ſo gracious, ſo louing, ſo heauenlie a maſter forſaken of all thoſe, whom lately he had ſo louingly cherished, ſo carefully comforted, ſo fatherly fed with his owne precious bodie and blood?

Affect. And we my ſoule, are not euen we daygned with the ſame fauours, fed daily with the ſame foode, and ſhall then ſuch or ſuch a difficul-

tie, cauſe vs to deſiſt from following our ſweete Sauiour? ſhall weake woemens voices deterre vs? ah dye rather, my ſoule, dye, then ſo diſloyally forſake thy loue; dye rather, my ſoule, dye, then ſo ſpotr and defile the white garment thou art now inueſted withall. Yet alas, S. Peters example makes vs afraide to boaſt our loue: S. Paules ſaying is more ſafe; *omnia poſſum in eo qui me confortat;* as though he should ſay, of my ſelfe I am able to doe nothing: yet I can doe all thinges in him that comfortes me.

THE X. MEDITATION.

Howw Ieſus vvas treated in Annas his houſe.

Conſ. 1. SEe now your potent Lord and louing ſpouſe, humbly ſtanding in bonds, before that prowd ſinner Annas, mildely receauing a boxe on the eare, for no other fault, then meekely anſweringe, *interroga eos*, &c. aske thoſe that haue heard me.

Conſider the infinite diſtance betweene the giuer and the receauer, and you will not know how enough to admire him. The moſt potent, the moſt innocent, the moſt louing Prince, to receaue a boxe (a thing diſgracefull in itſelfe) from the hands of one of his owne ſeruants, vpon no occaſion; commanded by none (but euen out of his owne malice) while Chriſt through loue, was ſuffering, euen for him vnworthy wretch.

Affect. O my ſoule, my ſoule, is it not euen thus, that we who ſeeme ſo compaſſionat to all the world beſides, treat this patient lambe? giuing him, in ſo much as in vs lyes, as many blowes as we commit offences. And is it poſſible then, that we are only yncompaſſionate of Ieſus his caſe? doth his loue deſerue this at our hands? can his example be of ſo little force with vs, as not euen to blush to be ſo quickly put out of patience, with the leaſt touch of diſgrace, or any other word ſounding anie thing contrarie to that which we conceaue; while that heauenly face, *in quam deſiderant Angeli proſpicere*,

which the Angells desire to behold, is exposed to the cruell blow of a vile seruant, and that without muttering or impatience at all.

Cons. 2. Accompanie now your forsaken spouse from Annas to Caiphas, weighing iu the meane time, what a wearisome night he had of it, left alone to himselfe amidst a crew of thirstie blood-suckers, in a dark-some night; and all this to marrie himselfe to you; ah looke vpon him, looke vpon him, take now the true proportion and feature of his diuinely faire and gracious face, for alas! shortly will the howre arriue, that nether forme nor figure will be lefe to be taken *neque species illi vltra erit, neque decor.* Ah pitious case! See him then, before whose tribunall all mortalls shall stand, standing before a mortall man, his owne creature, to be iudged, his hands bound, his eyes cast downe with a gracious bashfulnes, and bashfull mildnes.

Affect. Ah me, ah me, shall that faire, that celestiall faire face be euen so quite disfigured? and my sins the

cauſe of this dolefull Metamorphoſis? ah pittious caſe! But at leaſt, goe not alone, goe not alone my deare ſpouſe, drawe my ſickly and fearefull ſoule after thee, through the sharpe of thy Paſſion, faine would she follow, but alas she is fraile, alas she feares; *Ah trahe me Domine ſponſe poſt te, trahe me poſt te.* Ah draw me after thee, my Lord my ſpouſe, draw me after thee by thy holy grace.

THE XI. MEDITATION.

How Ieſus was treated at Cayphas his houſe.

Conſ. 1. CONſider how (vpon Caiphas diſguſt, taken vpon occaſion of our Sauiours moſt milde anſwere, *Tu dicis, quia ego ſum*, you ſay that I am ſo) they giue new force to their furie, burſting all vpon him without pittie or compaſſion, ſome beating, ſome ſpitting in his face, others with their nailes tearing the ſame, ſome haleing him by the haire of the head,

ſome by the beard, others ſtroke harder at him with sharpe mockes; *En Prophetam noſtrum, prophetiza nobis Chriſte quis eſt qui te percuſſit?* Loe here our Prophete, Prophecie to vs, ô Chriſt, who was he that ſtrooke thee.

Affect. Ah what is this I heare? was euer ſott on earth vſed with ſuch ſcorne? ah whats this I ſee? was euer theefe or malefactor vſed with ſuch rigour or crueltie? is this the faire face I tooke euen now ſo good notice on? ay me! how wholy its changed? It was purely white, and now it is ſwollen with blowes, blubbred with ſpittle, dyed with blood, torne with nailes; and all this for loue of me. Ah! and shall I not loue him? shall I not loue him.

Conſ. 2. Follow him now from Caiphas to Pilate, their malice ſtill continuing, or rather encreaſing touwards him, thinke how you take not willingly ſo much paines to pleaſe him, as theſe wicked Iewes did that night to offend and moleſt him. For ſee, after their falſe accuſations could not moue Pilate to ſentence him, they hale him from thence

thence to Herode. Marke herein the full and perfect abnegation he had made of himſelfe and his owne will; giuing himſelfe ouer to the indiſcretion of a Barbarous multitude, to be led to this and that man, this and that place; to the higheſt, to the loweſt; limitting himſelfe to no one thing, but indifferently imbraceing all, or anie one thing, his heauenly father permitted to fall vpon him; and all this for the loue of you.

Affect. Learne here, ô my ſoule, of thy ſpouſe this perfect abnegation; for if we deſire to be gracious and agreeable in his eyes, we muſt be prompte and faithfull imitators of his workes? *vt ſicut ipſe ambulauit, & nos ambulemus:* and therefore hereafter we wil not looke ſo much, by whom, what, or for what we ſuffer, which is to limitt our patience, to times, and occaſions, making ourſelues iudges of our owne cauſe, but ſtill haue an eye for whome, and by whoſe example, to witt for how louing a Lord, how deare a ſpouſe, for how entire and feruent a louer; in fine, for how great a Kingdome, for

how many offences, if not thoſe which now we are accuſed of, at leaſt of our life paſt, with thoſe of our friends, of our miſerable coũtrie: nor is indeede loue accuſtomed to exact reaſons; tis reaſon enough, that it is for our beloued we ſuffer; and this we can doe, as often as wee haue an intention ſo to doe.

THE XII. MEDITATION

Howw Ieſus vvas mocked at Herodes. and Barabbas vvas preferred before him.

Conſ. 1. COnſider how at Herods howſe our Sauiour is receaued with new contempts, and contumelies: their vnſatiable malice not being a whitt ſatisfied with all the paine they had alreadie put him vnto. See them inueſt the eternall wiſdome of his father, in a white garment, in manner of a foole; to be led in that equipage through the populous ſtreetes, as a theefe or malefactor. See how humbly, how patiently, and mildely

he performes this Proceſſion; and all this for our ſake and example, for loue &c.

Affect. O my ſoule, my ſoule! what is it that he hath refuſed for our ſakes? what could he haue done which he did not! could any thing haue been more contrary to wiſdome it ſelfe, which he is; then to bee eſteemed, as a naturall foole? And this he would vndergoe for loue of vs; and can we proue ſo vnkind, as not to requite him in what we are able? ſhall not the white habites we weare for his ſake, be deare vnto vs, in memorie of his white garment? ſhall wee not willingly indure the gibes and ſcornes of others, while our owne conſcience aſſures vs we doe well? *&c.*

Conſ. 1. Conſider what a contemptible conceipt the wicked Iewes had of our ſweete Sauiour, not only equaliſing a wicked rogue, with him, but without all heſitation and delay, preferring him before him, ſtraight anſwering Pilat; *non hunc ſed Barrabam.* We demande pardon not for this man, but for Barabbas. O ſtrange blindnes! ô vn

happie choice; *non hunc ſed Barrabam*; not a louing Sauiour, but a damnable villaine; not the mildeſt of creatures, an innocent, noe; but a nocent, a rogue, a theefe. See the iudgment of the world, and learne hence what credit you are to giue to it, the treaſure of heauen once before ſold for 30. pence, now eſteemed at leſſe then nothing, the price of a Rogue: for harke, they perſiſt in their vngracious choice, crying out with one voice; *tolle, tolle; Crucifige, Crucifige*. Away with him, away with him, Crucifie him, Crucifie him.

Affect. Haue we not good reaſon then, alwaies to ſuſpect, yea neuer to truſt the worlds opinion, for verily one is exceeding blind that cannot diſcerne the ſonne by his ſplendant rayes. Well could I curſe their ſinfull and foule mouthes, their hellish harts, their blind choice, but woe is me! the conſcience of a like contempt ſtopps my mouth; for haue we not, my ſoule, in earneſt haue we not, or at leaſt, haue not our actions often ſaid; *non hunc ſed Barabbam?* while this or that fond affection, this, or that light and momentarie de-

light, hath been deliberately preferred before Gods pleaſure; or at leaſt, theſe imbraced, that neglected; ay mee therefore!

THE XIII. MEDITATION

Hovv Ieſus vvas vvhipped at Pilates.

Conſ. 1. AND now ſee Barbarous furie armed with authoritie, Pilat giues him ouer into their hands to be ſcourged, into the hands of vile, & deſperate ſlaues; what vſage may you eaſily thinke he had? Marrie they binde him with cordes to a pillar (though he had neuer yet made reſiſtance, no not ſo much, as in one high word, or diſtempered looke) they bind him with cords I ſaie (haueing already ſtripped him quite naked: I leaue it to your conſideration, how much contrary to his virginall bashfullnes) ſo hard, that they force blood to ſpring out at his fingers ends; ô God! what a pittifull paine muſt this needes be in ſo delicate a complection?

Affect. And all this for his too much loue to vs, vngratfull vs! ô my ſoule, twas our loue that tied him ſo faſt, to looſe the tye of our ſins, no other cord could haue held him, that was only ſtronge enough to tye Omnipotencie. And ſhall not the ſame cord be ſtronge enough to tye vs to him? to tye our hands from ſinning, ſo that we may anſwere our paſſions, our vnlawfull deſires, I cannot, I cannot, the loue of my ſweete ſpouſe, hath tyed my hands, I cannot. In fine, ſhall not this confounding manner of ſuffering, make ſuch and ſuch acts of humiliation, ſeeme farre more tollerable, when I conſider that the innocent ſonne of God indured worſe for my loue?

Conſ. 2. See now alas, how vnhumanly they teare his delicate and ſacred bodie, not leauing a place whole for a new wound, ſee how the blood ſtreames downe, nay, the skin falls off; nay, yet more, peeces of his bleſſed flesh dropp downe; ah pittifull ſight! *quo nate Dei, quó tua flagrauit charitas?* ah ſonne of God? how high did thy Charitie flame out! behold your ſpouſe with compaſ-

ſion in his wedding garment, died in rich ſcarlet die, nor was it anie meruaile, ſith as S. Bonauenture ſaith, he receaued more then, 5000. woundes; *verè vermis erat, & non homo, opprobrium hominum, & abjectio plebis.* He was truly a worme, and not a man, the reproche of men, and the ſcorne of the people.

Affect. Looke Angels, looke is this your King; looke Queene of heauen, is this thy child? looke my ſoule looke, is this thy ſpouſe, that euen now was ſo diuinely faire? I, I, tis euen he; true ſaid the Prophet; *vidimus eum, & reputauimus quaſi leproſum:* We ſaw him, we ſawe him, and we reputed him as a leaprous perſon. Ah me! what cruell hart vſed my loue thus? ah let vs run to imbrace him: for tis euen he. Lets wash his deformed face with our teares, ô ſweete Ieſus! ô loueinge Lord! ô deare ſpouſe! my ſick hart can indure no longer to ſee thee thus abuſed.

THE XIV. MEDITATION

How Iesus was crowned with thornes &c.

Consi. 1. COnsider how scarcely yet the torne Iesus, in that his extreame wearines, had sought out and put on his garments, till behold a new torment, a new contempt is inuented for him, so without end are his sufferings! And what? ah goe out yee true daughters of Sion, and see your true Salomon in the diademe in which his mother crowned him: in a diademe of thornes, sharp thornes, peircing skin and skull euen to the braines, as S. Bernard saith; in a thousand places, saith S. Anselme, iudge what an vnheard of paine this must needes be. And see, yet to add scorne to his torment, they put a reede into his hand for a Scepter; nay with it they beate the sharpe thornes deepor in-to his head.

Affect. Vere langores nostros ipse tulit; & infirmitates nostras ipse portauit; Truly

he ſuffered our languours, and tooke our infirmities vpon him. Ours, euen ours. O my ſoule, things that he was not ſubiect vnto but by his owne will. Ah my hart! ſee how heapes of gorie blood ſtand vpon his heade and temples; ſee that faireſt face of men or Angells, all disfigured and this for loue of vs? Come come all yee ſoules that are moued by loue, come and ſee a louers extaſie; he hath giuen vs this ſure argument of loue, let vs not looſe, our affections vpon anie leſſe then himſelfe. And thou my poore ſoule, die rather then be ſo vngratefull as euer to lett this bloodie Picture (which diuine loue, made ſo be painted, for loue of vs) be blotted out of our hartes.

Conſ. Vpon the *Ecce homo*, behold the man. Conſider that when Pilate could neither find cauſe of death in him, nor meanes to ſaue his life (ſo farre was the implacable rage of the people cauſeleſlie inſenſed againſt him) he brings him out, with a crowne of thornes vpon his head and a purple garment vpon him, hopeing, by the aſpect of a moſt miſerable and deſpicable per-

ſon to incline the moſt barbarous hart to pittie and compaſſion, ſaying: *Ecce homo*, behold the man: as who should ſay: looke vpon one ſo disfigured that you can hardly find man in him, and know him to be what indeede he is, were you not told he is a man. Behold the man, a man of dolours, a man humbled, if euer man were humbled. Behold the man, nor is he a brute beaſt but a man; and as ſuch might deſerue to be looked vpon with an eye of pittie. But noe pittie was found for poore Ieſus; for the High Prieſt and people hauing ſeene him, cryed out: *Crucifie him, Crucifie him.*

Affect. In vaine Pilate, in vaine doſt thou ſtriue to appeaſe madd men, in vaine is reaſon imployed whete furie raignes, in vaine is innocencie pleaded, where malice hath reſolued the ſentence before hand. Theſe reproches, this pubblike deriſion, theſe ſcornefull garments and ſceepters, this crowne of thornes, this gorie bloud alreadie powered out, will not doe it: noe leſſe then his ſacred harts bloud will be able to glutt their bloudſucking humour. Be-

hold thou then the man, my ſoule, behold the man, who for thy ſake is readie to powre euen that out to the laſt droppe. Behold the man, I ſay, but behold him, in a quite other manner, with a hart full of veneration, gratitude, and compaſſion: reſoluing firmely, for his loue, to be willing to be expoſed to what euer ſcorne, diſgrace, contempt &c.

THE XV. MEDITATION.

Vpon the ſame ſubiect.

Conſ. 1. CONſider, Chriſtian, yet further, aud behold this man againe and againe, the deeper to imprint this lamentable ſpectacle in the very bottome of thy hart. Pilate inuites thee to behold him, a man; and in that he tells thee noe newes: for thyne eyes reade that in his bloud; the moſt pittifull plight in which thou diſcouereſt him, ſpeakes him a frayle poore miſerable man to thy hart, were it euen of flinte. But behold him with the eyes

of faith, and thou shalt at the same tyme see him a God too. And howeuer he appeares, at present, a worme and not a man, by this abismall abiection of his, yet is he no other then thy verie God, who created thee, and is now with all, made an obiect of contempt to redeeme thee.

Affect. Deare Lord I behold thee, and most willingly acknowledge thee a man; yea I cordially venerate, imbrace and loue thee as the deerest, mildest, and best of men, euen amidst this thicke cloude of reproches which inuolue thee. Yet forgett I not, nor blush, nor feare to publish the King of glorie vnder thy crowne of thornes: the Lord of Maiestie, though couered with a mantle of scorne. The Authour of order, comelynesse and beautie, in the midst of thy deformitie and confusion. And while I see and touch thy wounds, as it were, I confidently with S. Thomas professe thee *my Lord and my God*, and with my whole hart fall downe and adore thee. Beseeching thee euen for the same charitie and mercy to engraue the sadd idea I now make of

thee, ſo deeply in my hart, that conceiuing a ſound ſenſe of ſorrow and compunction, I may neuer more affect to behold any vaine and curious thinges, nor eye any luſtfull or carnall obiect for euer.

Conſ. 2. Conſider how painefull, reprochfull, and ignominious a proceſſion our Sauiour Ieſus Chriſt had of it. Hees taken, and ledd like a theefe or malefactour to Annas, and there receaues a boxe of the eare. Hees thence haled to Cayphas, and there is receaued with reproches, ſpitts, blowes, and ſcorne. Thence to the Councell, where he meetes with iterated iniuries, and fowle blaſphemies. Thence to Pilate, where he is loaden with falſe accuſations. Thence to Herode, where he is treated like a foole in a white garment. From thence he is hurried backe againe to Pilate, and there a ſeditious rogue is preferred before him. Thence he is trayled into Pilats yeard and whipped. Thence by Pilate he is expoſed to the peoples ſcorne, in a purple robe, and a crowne of thornes; wherby not preuayling to appeaſe the iewish rage, he

cauſeth him to be ledd into Lichoſtratus, and pronounces ſentence of death againſt Ieſus, and his owne conſcience.

Affect. O deare Ieſus! what ſtrange indignities are theſe which thou daigneſt to ſuffer for me, thy poore and miſerable ſeruant, thy rebellious ſubiect, thy prodigall ſonne? Ah, how powerfully doe theſe things preach to a hart that hath anie ſenſe of Chriſtianitie left in it? what is it that man should finde ſtrange to ſuffer, after theſe prodigious ſufferances of his God, who made and created him? Thou art happly true and honneſt & neither doſt wrong thy neighbour in thoughts, wordes, nor worke, & yet thou art reputed a theefe, a malefactour, &c. So was thy God. Thy beſt actions are miſconſtrued, and paid with reproches, blowes, and iniuries: ſo were thy Gods: Thou art made a ſcorne to others, they make thee paſſe for a foole, thou art openly derided, calumniated, falſely accuſed, vniuſtly condemned, whilſt thou art indeede innocent, and acknowledged to be ſuch, euen by thoſe that condemne thee: and is not here, thy Chriſt, thy God, inno-

cencie it ſelfe, ſo dealt withall too, for thy loue, for thy example? Endeuour to print this deepely in thy hart, to haue it readie vpon accaſions, making a firme reſolution, patiently to endure ſuch and ſuch things as are wont to trouble thee, for Chriſt his loue, that by imitation thou maiſt become like to thy Maſter.

THE XVI. MEDITATION.

How Ieſus carried his heauie Croſſe towards Caluarie.

Conſ. 1. CONſider that the ſentence is pronounced, not becauſe iuſtice would haue it ſo, but the people (for Pilate finds him who is iudged a iuſt man.) Ieſus is deliuered ouer to their wills, and dye he muſt. And that of a death both for the kind, and manner of it, moſt ignominious, that it might ſo be ſutable to the reſt of their violences. Iewrie knowes noe death more diſgracefull then that of the Croſſe. Vpon the Croſſe then Ieſus

muſt dye. Nature knowes nothing more barbarous then to compell a ſentenced perſon to beare the inſtruments of his owne punishment to the place of execution vpon his owne shoulders; and yet a heauie loade of a Croſſe about 15. or ſixteene foote longe is placed vpon the poore Iſaacs backe.

Ah my ſoule what a ſadd ſentence is this? Thy innocent Ieſus, thy ſpouſe of bloud, thy God, muſt dye. Crucifie him, Crucifie him, is the generall voyce of Hieruſalem, aud dye he muſt. It is not onely Pilates iniuſtice will haue it ſo, but his heauenly Fathers mercy hath reſolued it ſo in the Court of Heauen; and his obedient ſonne in earth hath charitie abundantly enough to performe it. O what a ſtrange conſpiracie is here for the ſame thing (to witt the death of Ieſus) but by how diuers ends and meanes and motiues? Pilate is lead by iniuſtice, leaſt he might appeare an enemy to Ceſar. The people by rage to raze his memorie out of the earth. But God the Father by mercy to ſaue the world, and to glorifie his innocent ſonne. The ſonne by louing

obedience

obedience to magnifie his Fathers mercy in redeeming man, that man might for euer ſinge Gods Mercyes.

Conſ. Conſider how the meeke Lambe, who came to take away the ſinnes of the world, is ledd out as a sheepe to ſlaughter. He mutters not, he murmurs not, there is not a word heard from him. Behold the poore, innocent, true Iſaac, loaden with the woode whervpon he muſt be ſacryficed indeede, not deliuered, as was the other Iſaac, by the diuine prouidence. Looke but vpon the Croſſe with the eyes of flesh onely, and euen as ſuch we shall iudge it a too heauie loade for a tender, worne, and wearied man, vpon his torne shoulders (and indeede, he fayled in the way, & needed anothers helpe) but looke vpon it with ſpirituall eyes, and we shall find it inſupportable to any shoulders but thoſe of a God, ſince, according to S. Peter, he caries, togeither with it, all our ſinnes heaped vpon the ſame woode.

Affect. O my euer deare Ieſu! O my deareſt Iſaac, my onely ſaueing ſacryfice! O great, admirably great

ſpectacle. Ieſus the onely Beloued ſonne of God with a croſſe vpon his backe! yes my ſoule, yet ſuch it is to euery hart, as are the eyes with which he beholds it. If impietie looke vpon it, it appeares a great mockerie. If pietie, a ſtrange myſterie of loue. If impietie a plaine conuiction of ignominie. If pietie, a ſtrong Fortreſſe of faith. If impietie, it ſcoffes at a kinge, who in lieu of his ſcepter, caries, vpon his shoulders, the inſtrument of his punishment. If pietie, it ſees indeede the king of glorie carying the inglorious croſſe, on which he will dy, but a croſſe that euer after shall be adored by kinges, and proue the richeſt ornament of their Diademes. Let it be euer to vs an abſolute perſuaſion of taking vp our croſſe and following Chriſt. Let it appeare to prophane eyes fame or infamie. Chriſt finds noe way to heauen but ouer Caluarie. Noe way to Caluarie but through the contemps of Hieruſalem; and that too, with weake and wearied limmes, and torne shoulders, awe ſee.

Reſolution. *Be it farre from vs to*

glorie, ſaue onely in the croſſe of our Lord Ieſus-Chriſt &c.

THE XVII. MEDITATION

How Ieſus went out to Caluarie, with his Croſſe on his backe.

1. *Point.* CONſider the circumſtances of this doleſull proceſſion: Ieſus ſetts out towards Caluarie, with a heauie Croſſe vpon his torne shoulders, which he rather, trailes then carries a long the ſtreets of Hieruſalem. His heauenly face all ſwollen with blowes, defiled with ſpittle, gauled with thornes, couered with goarie and fresh blood, ſo that he appeared, not ſo much to haue the face of a man, as euen of ſome monſter. On either hand of him, a notorious theefe: Before and behind, worlds of people from all parts, to ſee this admirable ſpectacle, ſome few with compaſſion, but the moſt of them, with diſdaine, malice and ſcorne.

Affect. O deareſt Lord and Maſter,

how thou wadeſt through the greateſt circumſtances of confuſion and ſcorne imaginable! How doth this huge loade, together with this labour, and wearines of thine, crie out to my hart, and to the harts of all men, come vnto me all you that are oppreſſed, and I will refresh you, whilſt you ſee in my ſufferances, the inconſiderableneſſe of yours. You are not Maſters, but ſeruantes, nor haue you yet ſuffered to blood, to crownes of thorne, to publike contumelies, before whole worlds of people, &c. Say, ſay, then my ſoule, I will follow thee, deare ſpouſe, whither ſoeuer thou goeſt, without limitt, without reſerue, without exception of this, or that, befall what wil; come it from what hand ſoeuer, by iniuſtice or deſert, &c.

Ours Sauiours vvordes to the vvomen of Hieruſalem.

2. *Point.* CONſider what our Bleſſed Sauiour ſaith to the good woemen, who follow him with teares. *Maides, or people of Hieruſalem, vveepe*

not vpon me, but weepe vpon your ſelues, and vpon your children. That is, looke not ſo much vpon him who ſuffers, as vpon your-ſelues, for whom he ſuffers: nor what he ſuffers, as for what. Compaſſionate teares ſpent vpon our Sauiours ſufferances, are certainly good, and agreable in his diuine ſight: yet, are they farr better ſpent vpon our owne crimes, which were the cauſe of his ſufferances, and continually prouoke his wrath, and euen, according to S. Paule, crucifie him a new againe.

Affect. Let vs not then, ô my ſoule, ſo much run out of Hieruſalem, to obſerue what paſſes vpon Caluarie, though euen with teares, as looke downe vpon Hieruſalem with our Sauiour, and weepe vpon it. That is, let vs keepe at home, or returne home into our owne harts, and ſeriouſly obſerue what paſſeth there, what euill impreſſions, what badd inclinations, how manie auerſions, paſſions, and diſorders; what familiaritie, and daily commerce, and dangerous dallying with ſinnes. Alas we haue good natures enough to beſtow compaſſion and teares vpon others mi-

ſeries, misfortunes, and ſufferances, while our next neighbours, our owne poore ſoules, lye ſicke at home, in a dead palſie, &c. vnpittied, vnconſidered, left to ruine; and yet is looked vpon by our ſelues, with drye eyes, as things which concerne vs not, or are not worthy of our care, or ſubiects of our pittie. Ah ſenſeleſſe man, haue mercie and compaſſion of thine owne ſoule, and weepe vpon her, and her children.

Reſolution. *Our cheife care ſhall alvvayes be about our ovvne defects, &c.*

THE XVIII. MEDITATION.

The reaſon of vvhat our Sauiour Said to the vvomen of Hieruſalem.

1. *Point.* CONſider, how our sweet Sauiour goes on, giuing the reaſon why the woemen of Hieruſalem, and in them all faithfull ſoules, ſhould not ſo much weepe vpon him, as vpon themſelues, and their children. For, ſaith he, if they doe this (that is, vſe

this fire of torments) vpon greene wood, what will they not doe vpon drye wood? That is, if the iuſtice of the Almightie exact ſuch rigorous ſatisfaction, at the hands of his only ſonne, who is wholy innocent, vnſpotted, liable to no faults, but thoſe of miſerable man, what may not the ſinner himſelfe, guiltie of ſo many crimes, and ſo drye, fruitleſſe and barren of all good workes, expect and dread.

Affect. Ah Saith S. Auguſtine, if he cannot paſſe out of the world without ſtripes, who came into the world without ſinne; what ſtripes is not he liable vnto who was conceiued and borne in ſinne? and who daily addes to thoſe originall ones, which are, in ſome ſorte, neceſſary, a multitude of voluntary ones. O when I attentiuely looke vpon the prodigious ſufferances of my Sauiour, I am forced to crye out to ſinners, and in the firſt place, to mine owne ſinfull ſoule, *Væ, væ, væ illis qui non cogitent corde*: woe, woe, woe to thoſe, who thinke not of this in their hartes.

2. *Point.* Conſider, how our Bleſſed Sauiour with wearied limmes, hath

now waded through publike confusion: and is at length by the assistance of a poore gentile, Simon Sireneus, arriued with his heauie loade, at the toppe of Caluarie, where our most serious attentions are called to the contemplation of the strangest sight, that euer heauen or earth yet saw. Not now a burning God on the Mount Horeb, nor a God amidst thunder and lightning, vpon the Mount Sina; nor a God in glorie, inuironed with light, vpon the Mount Thabor; but the same God that burnt, that thundred, that sent out beames of glorie there: here, is nailed to a Crosse, and ignominiously dying betwixt two theeues, vpon the toppe of Mount Caluarie.

Affect. Ibo & videbo visionem hanc grandem I will vp to Caluarie, and see this great sight: for it is not, as some conceiued, the frame of the Vniuerse, that is about to be dissolued, but the very God of nature, which suffers, and is readie to dye. Dye, then my soule, dye to this world, and to all its concupiscences, and dye with this deare Lord and Master of thine. Ah my dying

Lord! ô my crucified Loue! Let my eyes, and thoughts loath their wonted vanities, and fill them ſelues full of this daunting obiect, of a dying God. O my crucified Loue! let me be nayled to the Croſſe with thee, neuer ſeeking to be freed from that tye: But grant that all the reſt of my life in flesh, I may liue in the faith of the ſonne of God, true God, who loued me, and deliuered vp himſelfe for me.

Reſolution. *Neuer regard among vvhom thou art numbered, ſo thy actions be Chriſtian. Loue to be reputed for nothing* &c.

THE XIX. MEDITATION.

Of our Chriſtian bloody ſacrifice vpon Mount Caluarie.

1. *Point.* CONſider, how at length, we haue mett with ſuch a Biſhop as we had abſolute neede of, as S. Paule ſaith, a Biſhop who is holy, innocent, vnſpotted, ſeparated from ſinners, who hauing no neede to ſacrifice

for his owne ſinnes, wholy imployes it for the redemption of ours. Behold him ready to performe this great ſacrifice, to his heauenly father, in his owne blood: Caluarie is the vaſt Temple lying open to the whole world, the Croſſe the Altar, him ſelfe the Preiſt and Hoſte, and that infinite charitie of his heauenly hart to man, the fire which burnes all into an Holocauſt.

Affect. O dolefull ioyfull Myſterie! thy Chriſt, ô Chriſtian, is readie to ſacrifice himſelfe: What fountaines of teares are not due to ſuch an ignominious death? But it is for thy ſake: for thy redemption, what conſolation, what ioy? Weepe then, weepe vpon thy dying ſpouſe: yes, for his dolours deſerue ſeas of teares: yet, weepe not ſo, as thoſe others who haue no hope: for thou haſt mett with a gracious Redeemer, a plentifull redemption, which is euen at hand. to witt, our high Prieſt is gone vp to the high Altar, and is readie to put downe his blood, more then the price of a thouſand worlds: While this Abels blood out-ſpeakes his brothers crime. Mans malice was not

able to committ, what Gods mercie was able to expiate. Our ſinns are great, ô Lord, huge great, we confeſſe it, we pleade guiltie. But our Prieſt is holy, vnſpotted, innocent, innocencie it ſelfe. And he is readie, for vs poore ſinners, to paie-backe what he tooke not awaie; to appeaſe thy wrath, which he neuer prouoked. Looke vpon this innocent, obedient ſonne of thine, and pardon the crimes, and diſobediences of thy poore ſeruant, who of himſelfe is altogether inſoluable.

2. *Point.* Conſider, that whereas other Bishops goe richly adorned to the Altar, poore Chriſt is turned quite naked to the worke, making his publike confuſion, the ornament which ought to rauish the harts of men and Angells, to ſee their God and ours, who couers, beautifies, and adornes all thinges, expoſed naked to the eyes, and ſcorne, of all the world: to couer our confuſion, to hide our shame, and to recouer vs againe the white garment oforiginall iuſtice, which we loſt in our first father.

Affect. Neuer is a Chriſtian man ſo

glorioufly adorned in the eyes of God, Angells, and Men, as when he neglects, or depriues him ſelfe of all ornaments by Chriſts example, and for his loue. Neuer doe we ſo neerly reſemble Chriſt, nor ſo ſecurely approch to his holy ſacrifices, as when we find our ſelues turned naked, not only from all intereſt, humane reſpects, ſelfe-eſteeme, and ſelfe loue; but from our deareſt deſires, and beſt beloued affections, to certaine practiſes of pietie, & aduancement in verue, by meanes of our owne choice; whereas our more purified, and Chriſtian-like deſires indeed, ought to be an abſolute indifferencie and intire dependence of Gods good pleaſure, affecting, that in all things his holy name be ſanctified; his raigne be magnified; his bleſſed will be accomplished, and glorified for euer, whether by our nakedneſſe, confuſion, ignominie, or good fame.

Reſolution. *We vvill diſingage our ſelues of all other intereſts, but Gods bleſſed vvill alone.*

THE XX. MEDITATION.

Our Sauiour ſtripped naked, and putt vpon the Croſſe.

1. *Point.* CONſider how this publik confuſion was accompaigned with exceſſiue paines: for the barbarous rudeneſſe, inhumanitie, and crueltie of the ſoldiers, doe not ſo much teare off the fleece, as the very skinne and flesh of the delicate and tender lambe, which muttered not againſt thoſe that shore him, and ledd him to ſlaughter. If at the piller, their inhumanitie inflicted wounds without number, at the Croſſe their inraged violence, teares them all into one, while they ſnatche off the garment which ſtickes to the goarie blood of them all.

Affect. Ah my ſoule! let vs here behold the man againe, who is placed naked before our eyes. He is thy deareſt ſpouſe, but thy ſpouſe of blood, whoſe ſufferances find no end. He is thy hartes only delight, who is now made

an obiect of horrour to thine eyes. It is he who was beautifull, farre before all the ſonns of men: and behold, he is wholy deformed, all couered ouer with wounds, and fresh ſprings of blood shewre downe from euery part, and now there is noe beautie in him nor comlineſſe. Nay, *he is as it vvere a Leper, ſtrucken by God and humbled* Towitt, we all ſtraied like loſt sheepe, and this lambe takes all our iniquities vpon him. Let vs not then, at leaſt, spare dropps of guiltie teares, where he ſpends fountaines of innocent blood.

2. *Point.* Conſider how theſe vile ſlaues extend the King of Glorie (thus naked, thus deformed, thus fleaed and torne, thus cruelly crowned) vpon the ignominious wood, with as much barbarouſneſſe and brutalitie, as their diuellish malice could inuent; and then with great and rude nailes, digge through his hands and feete: *Foderunt manus meas & pedes meos* (as the prophet longe before had expreſſed it) racking out his armes with huge violence, to force them to their deſigned places

vpon the Croſſe, ſo that one might count all his bones: *dinumerauerunt omnia oſſa mea.*

Affect. O my deare Ieſus! what exceſſiue ſhame, confuſion, and torments, muſt I needs conceiue thou here indureſt for the ſinfull ſoule of me thy poore vnworthy loſt ſeruant? while I ſee the waight of thy whole bodie riue the wounds of thy ſacred hands and feete, ſtill wider and wider? Thy bones vnioynted, thy veines and ſinewes forced to an vniuſt length. My hart, my hart, where art thou, on what thinkeſt thou, while thy innocent Maſter thus ſuffers for thy ſake? without complaint, without murmuring one word. Is it thus that we ſuffer infinitly leſſe things for his ſake, and in contemplation hereof?

Reſolution. *I vvill neuer forgett theſe huge torments, but ſolace my ſmale ſufferances in the ſame.*

THE XXI. MEDITATION.

Our Sauiours Prayer vpon the Croſſe: Father pardon them, &c.

1. *Point.* CONſider how our high preiſt, who is now readie to ſacrifice himſelfe a torne and bloodie hoſt, ſuch as you haue ſeene him, for the ſinns of his people, begins firſt to offerr vp his praiers for them to his heauenly father, ſaing: *Pater dimitte illis non enim ſciunt quid faciunt.* Father pardon them, for they know not what they doe.

Affect. O ineffable mercie, mildneſſe, and longanimitie! While their inhumanitie hath left him neither hand nor foote free, he wantes not a tongue to pleade for his perſequutors peace and reconcilement. O my ſoule, let vs Learne, lets learne by this example, to pardon our enemies, be the offence neuer ſo great.

2. *Point.* Conſider, that thus it was that our Sauiour Ieſus Chriſt taught vs

vs from the Croſſe, euen amidſt his greateſt torments: when the moſt innocent perſon that euer liued, receiued the moſt barbarous treatie, that euer malice inuented: and euen in ſuch circumſtances, this leſſon (of praying for our enemies, &c.) he left vs to followe. Obſerue with ſhame how we Chriſtians complie with it: Is our firſt addreſſe to God, when we meete with Croſſes, tribulations, contradictions, &c. Is our firſt ſute for pardon for thoſe that iniure vs? Doe we ſtudie to finde out ſome excuſe for them? or rather, doe we not indeede fall to muttering, and murmuring, and impatience, and euen offend God by returning euill for euill, becauſe others offende vs? In lieu of pardoning, or begging pardon for them, doe we not deſire, and ſeeke for reuenge? Doe we not inſteede of extinuating, ſtriue by the ſophiſtrie of the Diuell, to aggrauate little and inconſiderable deedes, words, or miſtakes? And yet we are not Chriſts, we are not innocencie it ſelfe, yea, contrarily, we are faultie enough, and as ſubiect to doe, as to receiue iniuries.

Affect. Alas, alas my ſoule! the Copie hath no reſemblance with the originall; its as farre differēt as light from darkneſſe. This is not to expreſſe Chriſt in our actions, but the Diuell, his mortall enemie: It is but in words, and in name to profeſſe Chriſt, and in facts to denie him, and to ſweare with S. Peter; that we know not the man, whoſe language wee ſpeake, whoſe liuerie we weare, and beare his name. And yet this was a leſſon he alwaies taught in his life, A leſſon which he preached, and practiſed dying. A leſſon which he left written in letters of blood, for vs to practiſe after his death.

Reſolution. *I vvill pardon ſuch and ſuch a vvrong, in memorie of this exceſſiue mercy.*

THE XXII. MEDITATION

Of the Ievves taunts, ſcornes, and blaſphemies.

1. *Point.* CONſider how their tygerish rage runs ſtill on, againſt this

innocent dying Lambe which mutters not. The ſtreames of blood which flowe downe from euery part, gluts not their malice: extreame torments which their rude violence puts him to, appeaſes not their furie. It ſeemes not enough to their hellish madneſſes to leaue no member without its torture, vnleſſe they fill his eares and hart, with ſcoffes, and ſcornes and blaſphemies. *If he be the king of Iſrael, let him come downe from the Croſſe, and wele beleeue him. If thou beeſt the ſonne of God, deſcend from the Croſſe. He ſaues others, and cannot ſaue himſelfe: Vah awaie with him who deſtroies the Temple, and within three daies builds it vp againe.*

Affect. Ah my deare dying Lord! what extreamitie of torment is this, that thou ſuffereſt for me, and by thine owne nation! what hart conceaues not an abſolute deteſtation againſt thoſe moſt barbarous bloodſuckers? yet beware my ſoule, that by the ſame iudgement which thou zealouſly conceaueſt againſt them, thou condemneſt not thy ſelfe. Looke home, and ſee with confuſion, whether a great part of that rage, that

malice, that madneſſe, be not lodged in thine owne hart. As often doſt thou crucifie him with them, as thou preferreſt the concupiſcence of the flesh, concupiſcence of the eyes, or pride of life before him. And as often doſt thou add new woundes ouer and aboue the wounds they inflicted, as often as thou comeſt downe, or calleſt others downe by ill example, or counſell, from the Croſſe which is putt vpon them for Gods glorie; or despaireſt of his power to be able to helpe thee in thy greateſt Croſſes, afflictions, and temptations. Let ſinne therefor be moſt hated, as it is indeede moſt criminall, and truly put thy Chriſt to death.

2. *Point.* Conſider that though this ſo hugely afflicted perſon, is he who is only ſaid *to be free* and ſubiect to no reſtraint; yea he, who alone giues power to others to tye and vntye, hath often been tyed for our loue, and our libertie; as in the ſtable in poore clothes: in the garden, and from thence to Annas, Caiphas, and Herods howſes, in cordes; in the Pretorie, to the Pillorie to be whipped; yet neuer was my

deare Lord, and ſpouſe, ſo cloſely and cruelly tied and torne, as Iſee him here vpon the hard Racke of the Croſſe, where he neither findes nor hopes for any eaſe or libertie at all, but that which he muſt purchace with the price of his life; when death ſhall free his afflicted ſoule, out of his barbarouſly tortured body.

Affect. Ah, my ſoule! muſt thy deare Lord treade the wine preſſe alone? Muſt thy Maſter and Redeemer, who is alone free among the dead, purchace him ſelfe and thee libertie, by the loſſe of his owne life? And muſt the bounden ſlaue, liue ſtill at libertie, and eaſe? Whereas indeede we are neuer free, ſo long as we liue vnder falſe libertie, which is true ſlauerie, and not vnder the true ſeruitude of Chriſt, which is true libertie. Gods ſeruice is a true raigne: Happie, ſaith your holy father, is that neceſſitie, or tye, which compels vs to better; vnhappie that libertie, which lyes open to our ruine.

Reſolution. *My calling is and ſhall be my happie Croſſe, to vvhich the conſideration of theſe cords ſhall tye me for my*

Maſters loue, and honour, for euer: Hic habitabo quoniam elegi eum: Here vvill I euer dvvell, becauſe it vvas mine ovvne choice.

THE XXIII. MEDITATION.

Of the Princes of the people and Preiſts blaſpheamies.

1. *Point.* CONſider, that though all theſe bodily torments of my deare innocent crucified Lambe, be inormiouſly greate beyond all meaſure; yet they are but as it were, the body of torment, whereas the life and ſoule of torment indeede, is the torment of the ſoule: Thoſe cruell Deicides tooke him, they bound him, they haled him, they boxed him, they whipped him, they ſpitt in his face, they crowned him with thornes, they nailed him hand and foote to the Croſſe, they brought him to the vérie doore of death: but all this was performed vpon his bodie. But when he heares his Fathers power and loue to him called into queſtion (by

the Princes, and Preists, and People, ſaying: he ſaies, he is the ſonne of God, in him he is confident: let God now deliuer him if he will) then he cries out that *intrauerunt aquæ vſque ad animam meam*; the waters of bitterneſſe haue entred into my very ſoule.

Affect. O my ſoule! how happie were we, if we could once haue the true ſenſe and zeale of Gods honour, and haue leſſe ſenſe and feeling of our owne short and light ſufferances, though for our owne defaults. We ſee what a leſſon our Sauiour giues vs, who is able to looke ouer all that reflects vpon himſelfe, and only eyes his heauenly fathers honour, to witt; all the waters of tribulation are not able to extinguish the liuely flame of his charitie. But we, my ſoule, are ſelfe louers, and ſelfe flatterers, and farre too delicate and tender ſoldiers, to liue vnder a Captaine, who with a thornie helmet on his head, expoſeth his naked body to deadly blowes for his fathers honour. Whereas wee, if we can ſleepe at eaſe in a whole skinne, ſeeme little concerned when we heare and ſee our Maſters name and

ſame vilified, blaſpheamed, and euen torne in peeces. Is this to be followers of Chriſt?

He commends his mother to S. Iohn, and S. Iohn to his mother.

2. *Point.* Conſider, that though the waters of bitterneſſe; and a ſenſe of inward ſorrow had poſſeſſed his hart, yet did mildneſſe, filiall care, dutie, and dearenesſe ſtill raigne therein: for with blubbered, bloodie, and dyeing eyes, eſpying his mother and the Diſciple whom he loued, he ſaid to his mother, pointing at S. Iohn, *behold thy ſonne*, and then to his Diſciple, *behold thy Mother.* O how heauenly loue is able to liue and raigne amidſt our greateſt anguishes! And where loue liues and raignes, what anguish is able to make vs faile of our dutie?

Affect. Obſerue my ſoule, the order and dutie of charitie: Chriſts greateſt care is his heauenly Fathers honour, and conſequently he feeles the greateſt torment where he findes it violated: and thence his firſt praiers are imployed for pardon for thoſe that violate it, and his firſt pardon is granted to the good

theife that acknowledged him with a repentant hart. In the next place, he paies the honour which hee owes to his parents, and the loue which he owes to his friends, *Mother behold thy ſonne: Diſciple, behold thy Mother. Thus are vve taught, my ſoule, to loue God incomparably aboue all things, and to ſeeke his glorie, euen before, and aboue the loue of our parents. Next vve are to loue and honour thoſe authors of our beeing; and laſtly to loue our friends and our neighbours, as our ſelues, &c.*

Reſolution. Zeale of Gods glorie &c. and loue of our parents.

THE XXIV. MEDITATION

Of the ſorrovves of Ieſus and Marie.

1. *Point.* CONſider and ponder well the circumſtances of this ſonne, and this Mother, and this ſtanding; and if there be anie ſenſe of Chriſtianitie, or euen humanitie left, our harts cannot miſſe to melt with pittie. The ſonne, the moſt louely the moſt louing,

the moſt beautifull child that euer heauen knew: the Mother, the moſt gracefull, moſt gratefull, moſt louing, and moſt beloued virgine that euer the earth produced, or can produce? The ſonne, innocencie it ſelfe, and the Mother, the moſt innocent Lady, that euer the world beheld. And that virgine Mother ſtands neere the Croſſe to behold that ſonne, that man, that God, dying vpon that moſt accurſed, and ignominious wood, in all the circumſtances of greateſt torment, and contempt of body and ſoule imaginable: dying I ſay, for her, for vs, for thoſe that put him to death, for all mankind.

Affect. O my ſoule, ſtand aſtonished at this ſaddeſt ſpectacle that euer the amayzed heauens beheld; and let the ſame nayles, which through the innocent ſonns hands, peirced the dolorous mothers hart, wound thine alſo. The ſonne is plentifully powring out, for ſinners, that pure, and harmleſſe blood, which he receiued in that mothers chaſt wombe, without all ſpott of ſinne; and she the moſt innocent and louing, and moſt beloued of all mothers, ſtands to

behold it. Ah what ſwords of ſorrow doe not pearce her tender hart? Well may we conceiue, ſhe paies the panges of childbirth with huge vſurie, which she felt not in his immaculate natiuitie. She now indeede brings forth Ieſus, the moſt painefull waie that euer woeman experienced, ſince the child muſt abſolutly dye, and the mother hardly eſcape.

The ſynne is eclipſed, the earth quakes, the rockes burſt in ſunder.

2. *Point.* CONſideration. But while hard, and vngratefull, and vnnaturall man wil beſtow no compaſſion, neither vpon the dying ſonns blood, nor vpon the dolorous mothers teares, the ſenſeleſſe elements may ſeeme to turne ſenſible to mans confuſion, and acknowledge the maſter who made them; while he litle conſiders the God that redeemed him, euen in the painfull and ignominious act of his redemption; The ſunne withdrawing its light for three howres ſpace, couers his shame; the veyle of the temple

burſtes in peeces; the very rockes rend, and all the earth is in a commotion, to wit, ſaith S. Iohn Chryſoſtome, the creatures could not indure the wrong done to their Creator.

Affect. Ah ſonns of men; and may I not adde, ſonns of God too, Chriſtians, brothers of Chriſt, Spouſes of Chriſt, *vſque quo graui corde*? how longe, how longe will you remaine heauie harted, and appeare leſſe ſenſible, then the verie rockes themſelues? O God, vouchſafe I beſeech thee, in vertue of the pretious blood of thy deare ſonne, which ſo plentifully ſtreames downe, either to ſmite this fleshly hart of mine, with thy feare, and with thy loue, or turne this ſenſeleſſe fleshly hart of mine, into a very rocke, that that rodd of Moyſes, may draw waters out of it, that theſe hammers may bruſe and burſt it a ſunder. Smite ô Lord, ſmite I beſeech thee, this hard hart of mine, with the pious, and powerfull dart of thy loue, that I may be ſenſible at leaſt, among the ſenſeleſſe creatures, and teſtifie that it is my God thats dying.

Reſolution. *I will continually la-*

ment the hardnes and vnſenſibleneſſe of myne owne hart, as to any reſpects of God &c.

THE XXV. MEDITATION.

My God my God vvhy haſt thou forſaken me.

1. *Point.* CONſidera. And well might all nature ſtand aſtonished; well might the dumme elements crye out by earthquakes, and prodigious ſignes to ſtupid man, whoſe crimes had brought the God of nature, the true ſonne of God, to ſuch extreamitie of all kind of torments, that the moſt Jamentable and daunting voice that euer was heard vnder the ſunne, broke out from his mouth: *My God, my God, vvhy haſt thou forſaken me?* To witt, our eyes were witneſſes of greateſt exorbitancie, and vniuerſalitie of torments, inflicted vpon him, that euer creature ſuffered, but his owne tongue alone was able to expreſſe his inward ſenſe, and ſorrow of his ſoule.

Affection. O eternall God, the father of my Lord Ieſus Chriſt diſpoſe graciouſly, and looke downe towards vs; not vpon me, but vpon the glorious face of thy Chriſt, that coeternall ſonne of thine in whom thou haſt teſtified, thou wert alwaies well pleaſed, who cryes out to the worlds aſtonishment; that thou haſt forſaken him: If our Aduocate be not heard, be forſaken, our caſe is deſparate; mans cauſe is loſt for euer. But be it not ſo, dread Lord, be it not ſo: Looke vpon the louely deformed face of thy Chriſt which is therefore more louely, becauſe more deformed; Looke vpon his bare breaſt, ſometimes lilly-white, now all-redd, and goared with blood; Looke vpon his withered bowells, his bright ſweete eyes, now languishing; his extended armes, his torne limms, his imperiall head crowned with thornes, his pearced hands and feete, whence ſpringes of pretious blood ſtreames downe, to bathe our infected ſoules: The ſtrangeneſſe of his plea, (*my God, my God, vvhy haſt thou forſaken me?*) ſpeakes onely the deſparatneſſe of our cauſe, thou canſt

not forſake that onely deare ſonne of thine, nor he thee, or vs, whoſe ſuite he is reſolued to winne, with the loſſe of his life: *Aſpice Deus, & reſpice in faciem Chriſti tui.*

2. *Point.* Let vs weigh yet further theſe ſtupendious words: *My God, my God, why haſt thou forſaken me?* He complaines, not of the exceſſe of the barbarous torments, crowne of thornes nailes cruell extenſion vpon the Croſſe, and effuſion of his pretious blood, which he ſuffers in his bodie: Nay, he mentions not the contumelies, contemps, ſcornefull blaſphemies, which enter into his very ſoule, but to ſee himſelfe ſeeme to be quite abandoned by his heauenly father, and, left as a perſon forgotten, or as one who had no credit or power, in the midſt of his barbarous enemies, and euen in the hight of thoſe torments which he ſuffers in obedience to his will, and for his glorie.

Affection. Cry out then, my ſoule with S. Auguſtine, what haſte thou committed, o moſt ſweete child, that thou ſhouldſt be ſo iudged? What haſt thou committed moſt amiable young man

that thou shouldst be so treated? What is thy trepasse? what is thy cryme? It is I, it is I, who am the wound which putt thee to that payne. I the cryme which kills thee. I the sinne wherof reuenge is taken. I the man which seemes forsaken in thee; who can indeede neuer be forsaken. Noe, my soule, it is noe forsaking, but a mysterie. Man had forsaken God by sinne, and God forsakes man in Christ, that by Christ, sinnfull man may be reconciled to God. It is noe forsaking but a doctrine; intimating noe despaire, but a rigourous satisfaction; and is indeede à souueraigne antidote which loue presentes to our sicke hartes. Ah let vs engraue it deeply in the same hartes, and neuer forgett, that the desease must needes be hugely great, which will not be cured but by the abandonnement, torments, and death of the most skilfull Doctour, Ah, my soule, our leprosie was desparatly malignant, which found onely the bathe of the bloud of so innocent a child, souueraigne for its cure.

Resolution. *Neuer to despaire of Gods*

Gods mercy and aſsiſtance, ſeeme vve neuer ſo forſaken.

THE XXVI. MEDITATION

I thirſt.

1. *Point.* COnſidera. But harke, my ſoule, the fontaine of life is almoſt dryed vp, and thy deare Lord drawes neere to his end. The inceſſant labours of a moſt wearisome night: and the immoderate effuſion of his moſt pretious bloud, in the garden, at the Pillorie, vpon the Croſſe, hath quite drayned his veynes: his vigour and ſtrength, as he foretold by the Pſalmiſt, is withered as a pott, and his tongue cleaning to his iawes, dolefully teſtifies that he is drye.

Affect. O my ſoule what a deadly thirſt is this, which ſeemes to haue dryed vp the verie ſourſe of life, and is readie to force the afflicted ſoule out of the withered body? It is truth that ſayes it, and it iſſues out of that ſacred mouth which ſometymes ſaid. If any be thirſtie

let him come to me and drinke, who am the fountaine of liuing water, which flowes into life euerlasting. And it is exceſſiue torment, my ſoule, in my crucified Loue, which hath ſo withered and dryed him vp. He is oppreſſed with the waight of my ſinnes: he is burnt vp with my intempetance and riotte, and he ſeemes to ſay to our hartes, children giue me to drinke. And à true ſenſe of his ſufferances, à compaſſionate hart, a repentant teare, is able to refresh him: whether it be beſtowed vpon his owne perſon, or vpon any of his ſuffering members in his name. Ah then let it neuer be reproched to our hartes: I was thirſtie and you gaue me not to drinke, &c.

2. *Point.* Conſidera. And though the extremitie of the torments which my Sauiour ſuffered, were indeede forceable enough, to draw this expreſſion of corporall drineſſe from his mouth; yet was the drouth of his ſoule, according to S. Bernard, farre more ardent, wherby he thirſted after the ſaluation of our poore ſoules, and the honour and glorie of his heauenly father, which

he ſaw contemned. My meate and drinke, ſaid he ſometymes, is, that you accomplish the will of my heauenly father; and what is his will but your ſanctification or ſanctitie.

Affect. If we deſire then truly to take compaſſion of our Sauiours extreame thirſt, and be willing to refresh him, let our cheife care be to take pittie of our owne ſoules, and to ſanctifie them. So shall we accomplish Gods bleſſed will & pleaſure, ſo shall we honour and glorifie his heauenly father; and ſo finally shall we afford Chriſt both meate and drinke, How happie are we then, my ſoule, to haue our intereſts ſo inſeparablie lincked with thoſe of God the Father and the ſonne, that we neuer performe his holy will, and honour him, but the aduantage comes home to our owne ſoules: nor euer, againe, attend to the aduantage of our owne ſoules, but we honour and glorifie God, and giue drinke to Chriſt in his greateſt thirſt.

Reſolution. I will be ſtill carefull to glorifie God in ſeeking to performe his heauenly will: ſince his glorie is

my ſanctitie, my ſanctitie his glorie.

THE XXVII. MEDITATION.

They preſent Chriſt vvith vineger &c.

1. *Point.* CONſideration. Conſider that Chriſt his mercy, myldneſſe and ſufferance, and the Iewes crueltie, maddneſſe and malice, goe on ſtill at the ſame hight. The myld lambe out of mercy to miſerable man, is ſo miſerably racked and torne, that all the radicall moyſture of his body is dryed vp, and he ſignifies his neede of drinke: they preſently run with malice accompaigned with mockerie, and preſent him with vineger and gale. Ah was there euer any, I doe not ſay, iuſt, innocent, patient, meeke dying young man, but euen any deſpicable theife, cruel homicide or moſt cryminall villaine, ſo vnhumanly treated, as I ſee theſe barbarous tygers treate my deare Lord and maſter.

Affect. Alas my ſoule! Lets change but the name of cruell Iewe, into cold

and vnworthy Chriſtian; and the ſtorie is told and verified of vs. For are not indeede our words, our workes, our thoughtes mixed with vineger and gale? And doe we not preſent them to Chriſt too, who ſaith: what you doe to thoſe litle ones, you doe to me. We offer vineger and gale to Chriſt, when we mixe his pure loue with terreane and inferiour motiues. We offer gale to Chriſt, when we complie with the world, more then with his loue. We offer a mixed cuppe of vineger and gale, when we thinke to ſerue God and Mammon, to liue piouſly, and yet follow our owne inclinations, paſſions and pleaſures. In fine we offer vineger and gale to Chriſt, when knowing much, we performe but litle; knowing his bleſſed will, we endeuour not to accomplish the ſame.

2. *Point.* Conſidera. Noe ſooner was this inhumane and barbarous preſent made, but my ſweete Sauiour pronounced againe. *Conſummatum eſt*, all is conſummated, or ended. All the ancient ſacrifices, types and figures. For here the true Abel is ſlaine by his owne brother. The harmeleſſe Ioſeph is ſold to the

Iſmaelites: The ſaueing Noe is turned naked and mocked by his owne children: The innocent Iſaac is ſacrificed by his owne father; being otherwiſe the ſame Fathers onely hope and ioy. So that vpon the Croſſe we find the accomplishment of them all.

Affect. To witt, my ſoule, our deare all-ſauing Noe, may ſeeme to conceiue the Deluge ouer, becauſe he drawes neere to the periode of his life, ſending out this voyce as a gentle doue to bring the good tydings of the ſame. *All is accomplished.* Our peace, my ſoule, is neere vpon the point of being concluded with his heauenlie father. Our ſaluation is neere at hand. O how many haue deſired to ſee what we now ſee, and to heare the *Conſummatum eſt*, which we haue the happineſſe now to heare, and yet ſaw, and heard it not.

Reſolution. We wil be for euer thankfull for this ſo ſingular a grace, which God, out of his free mercy, pleaſed to beſtow vpon vs.

THE XXVIII. MEDITATION.

Of the ſame ſubiect.

1. *Point.* CONſideration. All is accomplished or fulfilled: All the Prophecies. He hath giuen his body to the ſtrikers, and his cheekes to thoſe that boxed them. He hath not turned his face away from rebukers, and ſpitters. He hath bene deſpiſed, and made the moſt abiect of men. He hath borne our infirmities, we haue ſeene him as à leper and ſtrucken of God. He hath putt vpon him the iniquities of vs all. He hath bene offered becauſe he himſelfe would, and opened not his mouth. He hath bene ledd as a sheepe to ſlaughter, and as a lambe before his shearer. His ſoule hath laboured: he hath bene reputed with the wicked, and deliuered his ſoule vp vnto death. As the Prophete longe agoe foretold. We haue ſeene him in his thirſte preſented with vineger and gale. We haue ſeene lotts caſt vpon his garments. We haue ſeene

him à worme and not a man, a reproche of men, and out-caſte of the people. We haue ſeene him compaſſed with calues and dogges, and beſeiged by fatt bulls. We haue heard him crye out, my God, my God why haſt thou forſaken me. Euen as it was foretold by Dauid.

Affect. Is it not true then, my ſoule, that all is conſummated, all the Prophecies fulfilled? Is it not true, that *ſicut audiuimus, ſic & vidimus*, that what was foretold we haue ſeene accomplished? Is it not true that all theſe teſtimonies are made but too too credible, exceeding apparant to all the world? But ah my Ieſu, thou deareſt Authour and Conſummatour of our faith! Is it not true too, that thou didſt ſtrugle through ſtrange cõtradictions the while? for my ſinnes, for my ſaluation, for the loue of me? Ah this conſummation was purchaced at too too deare a rate. If euer I forgett theſe abiſmall labours, let my right hand be forgotten; and let my tongue ſticke to my iawes, if I euer ceaſe to magnifie theſe ineffable mercyes of thyne.

2. *Point.* Conſideration. All is accomplished in fine, to witt the whole law: for our good law-giuer came not to breake the lawe, but to accomplishe it. nor is the accomplishment of the Law any other thinge but the loue of God and our neighbour; nor can any expreſſe a greater loue then to lay downe his life, and ſuch a life, the life of a God: not for friends neither, but for enemyes, for vnworthy ſeruants, for loſte ſlaues, and that too, in circumſtances of greateſt tormentes, abiſmall abandonnements, infamie and ſcorne.

Affect. Yes the Law is indeed accomplished, my ſoule, ſince loue is the fulneſſe, accomplishment, and perfection therof; as to dye for the beloued, is the fulneſſe and perfection of loue. Our louing Lawgiuer then, hath performed his owne law in perfection, ſince he dyes for loue, and that, not for his friendes onely, but euen for his enemyes, euen while they perſecuted him to death. Ah how pure, how generous, how diſintereſſed is this loue of his? He finds himſelfe forſakem by his Father, and yet he is noe leſſe readie

to dye for his loue and honour. He finds vngratefull man paying his loue and labours with iniuries, and yet for his loue he will lay downe his life. This ought to be the rule of our proceeding. We muſt not leſſe loue and ſerue God, becauſe he ſeemes, ſome tymes, to leaue vs in afflictions, in temptations &c. nor leaue off to loue our neighbour, becauſe he renders euil for good. Noe: for our ayme and obligation, is, to accomplishe the lawe with Chriſt, and the accomplishment of the law is loue.

THE XXIX. MEDITATION.

1. *Point.* CONſideration. Finally all is conſummated: his obedience to his heauenly father, euen vnto death, and the death of the croſſe. All the great worke of mans redemption impoſed vpon him, and imbraced by him, with ſuch an infinite meaſure of charitie, that he was preſſed and oppreſſed by the ſame, till he accomplished it. All his labours and paynes and dolours.

All the myſteries of infirmitie, and documents of vertue.

Affect. Its true, my deare Sauiour, the leſſon of obedience is cõſummated. Thou haſt left vs ſo perfect à paterne of it, that contempt, ſcorne, ignominie, tormentes, death it ſelfe could not shake it. Thou haſt bene in labours from thy youth, and thy paynes and dolours haue increaſed with thy yeares. Thou haſt paſt through all the Myſterie (and, as I may ſay, all the miſeries) of infirmitie: a cold ſtable, a hard manger, a locke of hay, poore cloutes, heate, cold, hunger, thirſt, and much bodily wearineſſe. And thou haſt left vs all the documents of vertue, of humilitie, myldneſſe, pouertie, patience &c. ſo that thou mighteſt wel ſay to mans hart, what could I haue done to my vinyarde which I haue not done. And we, should, as we might moſt iuſtlie, anſwer; nothing, deare Lord; for thou haſt abſolutly performed all that might be glorious to thy heauenly father, all that might conduce to our plentifull redemption, and ſpirituall inſtruction, and putt the higheſt com-

mendations vpon thy loue to poore man, that could be putt by cruel torments, ſtreames of bloud, and the moſt infamous death of a God.

2. *Point.* Conſideration. Hitherto hath my ſweete Sauiour looked vpon his heauenly father as a ſterne Iudge, by whom he is ſmitten, as he himſelfe profeſſes, ſaying: *propter ſcelera populi mei percuſsi eum*: for the ſinnes of my people I ſtrucke him: By whom his humanitie is lefte to ſtruggle with his cruell tormentes, and to ſatisfie for thoſe ſinnes of ours, in the verie rigour of iuſtice. But now, hauing conſummated and fulfilled all the figures, types, ſacryfices, prophecies, and euen the whole Law: and hauing punctually obſerued all his fathers orders with filiall obedience, and admirable humilitie, euen to the laſt gaſpe, he begins to behold him as a tender and louing father; and ſo teſtifies with a lowde voyce, that it is into the hands of ſuch a father that he deliuers vp his ſpiritt. *Pater in manus tuas commendo ſpiritum meum.*

Affect. May thy wearied ſoule, ô

my kind Pelican; happily returne into its reſt. May thou, our too too kind Prodigall ioyfully returne into thy fathers houſe, out of this forraigne land of ours, where thou haſt ſpent all thy ſubſtance euen to the laſt droppe of thy pretious bloud, vpon vngratfull man; from whom thou meereſt with noe better returnes then euill for good, hatred for loue, vineger and gale to drinke where thou art readie to perish with thirſt. Ah my ſoule! my ſoule! *Haccine reddis Domino Deo tuo?* are theſe the kindneſſes which thou rendreſt to thy Lord thy God? for his loue, for his labours, for his bloud, for his life, which here he is laying downe for thee?

Reſolution. Be my afflictions neuer ſo many, be my temptations neuer ſo great and importune, I will appeale from a rigourous Lord, to a louing father, and caſt my ſelfe into his boſome.

THE XXX. MEDITATION.

1. *Point* CONsider in this action of Christ (where he commends his spirit or soule into the hands of his heauenly father) where the true hopes of a Christian ought to be placed: to witt in the hands, that is, in the will and dispositiõ of our heauenly father, to be dealt withall according to his good pleasure. Accursed is that man who places his hopes in man, or in the heapes of his riches which he must leaue behind him; or in the multitudes of his merites, which are none without mercy, but in Gods mercy alone, which is indeede our merite nor shall we euer want merit so long as we cleaue to that mercy.

Affect. Returne into thy rest my wandering soule, which is alone in the bosome of thy heauenly father, and fixe thy confidence there. Trust not in the sonnes of men, in whom there is noe saluation, noe truth, *mendaces filij hominum*. Leaue not the care of thy selfe

to ſuch as haue noe care of themſelues, much leſſe of thee. Such as thou haſt found thy ſelfe to others, ſuch, at the beſt, will others proue to thee. Our deareſt friends doe eaſily forgett vs; they will not they cannot goe along with vs. O how good it is then, while we haue yet tyme, to make him our friend, aboue all our friends, who when they all fayle, hath as much power as goodneſſe to make good our truſt. Into thy handes then, ô deareſt father, doe I commend my ſoule. In thoſe mercifull hands of thyne, not in my miſerable ones, doe I repoſe the whole confidence of my ſaluation.

2. *Point.* Conſideration. Well may Gods prouidence, my ſoule, which we are not able to ſound, permitt vs to be tempted with Chriſt, to be in agonie in our deuouteſt prayers with Chriſt, and giue vs ouer, as it were, into the power of darkneſſe with Chriſt. Well may we ſuffer wronges, croſſes, calumnies, tauntes and ſcornes with Chriſt. Well may our bodyes be left in tormentes vpon the Croſſe with Chriſt; yea & our poore ſoules ſuffer a ſtrange

anguish with Christ, when we seeme to be forsaken by our God. Yet still by adhearing to Christ, and by following his foot-stepps; we shall infallibly wade out of all, and come to a happie consummation with him, and find a louing fathers bosome layd open to receiue our soules.

Affect. Doe not then, ô my soule, so much regarde what thou suffereſt, or by whom, or how; as for what, for whom, and with whom. It is not for a smale prize thou fighteſt, but for an eternall waight of glorie. It is not for some ordinarie person, but for the loue of thy Lord and Maſter, to become, in some sorte, like to him. Nor art thou left alone, but in his companie, and vnder the guidance of his grace, I am with him, saith he, in tribulation, I will deliuer him, and I will glorifie him, Looke ouer thy afflictions then, ô my soule, be they of what nature they will: and, with a liuely faith, looke vpon Christ Iesus the Authour and Consummatour of faith, who ioy being proposed to him, sustained the Crosse, contemning confusion. It is not too much

much that the coheire should be treated like the true heire: the adoptiue, like the natural ſonne.

Reſolution. Come then what will, and from what hand it will, I am reſolued to looke vpon it as coming indeede from the hand of a tenderly louing father, for my eternall good.

THE XXXI. MEDITATION

Chriſt giues vp his Ghoſt.

1. *Point.* CONſidera. Chriſtianes draw neere, and ſee death shutt vp thy ſweete Sauiours eyes. See life dye. ſee thy God dye. Not, that death, man, or diuell, had right to exerciſe any ſuch power ouer the Author of life, who ſaith (*nemo tollit animam meam*) none takes away my ſoule or life: but becauſe he himſelfe would, when he pleaſed, and as he pleaſed. And to what end, but to be the death of death it ſelfe (*ero mors tua ô mors*) I will be thy death, ô death. To ranſacke Hell it ſelfe (*ero ſtimulus tuus ô inferne?*) To

be Ieſus, that is, a Sauiour to man; and to leaue him the greateſt teſtimonies of loue imaginable by man or Angell. And therfor bowing downe his head, he, of his owne accorde, deliuered vp his ſpirit, or ſoule.

Affection. Ah my ſoule what's this we heare? The ſoule of thy Sauiour is deliuered vp to death. In death then muſt we find true life with Chriſt. *Nolo viuere, volo mori, cupio diſſolui & eſſe cum Chriſto.* Dye, dye then my ſoule to all thinges which are not his verie ſelfe. Ther's noe liuing without life: Chriſt is my life: *mihi viuere Chriſtus*, and my Chriſt being deade, my life is deade, and dye I muſt. *mihi mori lucrum.* I deſire to dye that I may ſee my Chriſt. I refuſe to liue that I may liue with my Chriſt. Ah my deare deade Maſter! *fera peſſima deuorauit te*, the worſt of wild beaſtes hath deuoured thee. Ah, my ſoule, thy ſinnes haue ſlaine thy Maſter. Thy enuie ſought him: thy auarice ſold him: thy Hypocriſie betrayed him: thy rashneſſe deliuered him vp: thy licenciouſneſſe bound him: thy crueltie whipped him;

thyne ambition crowned him: thy ſluggiſhneſſe loaded him: thy pride putt him vpon the Croſſe; thy irreligiouſneſſe, taunted, ſcorned, and blaſpheamed him: thy vnmercifulneſſe cauſed his thirſt: thy forſaking of God, made him be forſaken by God: thy diſloyaltie, diſobedience, hard hartedneſſe, ingratitude for all his benefits, putt him to death. And thence my Sauiour dyed. Nay it was God the fathers mercy which ſacrificed him. His Iuſtice exacted ſatisfaction, and his mercie found the meanes, which to effect, he ſpared not his owne onely ſonne, but deliuered him vp to death for vs all. Nay but euen Chriſt himſelfe too, both accepted the hard commiſſion, and complyed with the painfull dutie, and willingly offered himſelfe vp. If then ſinne gaue the cauſe, if mercy found out the meanes, if tranſcendant charitie executed the office by the death of a God: deteſte ſinne, my ſoule; extolle that ſo admirable mercy, and magnifie that boundleſſe charitie for euer. And leaſt we who are moſt concerned may ſeeme leaſt ſenſible, let vs take a deepe ſhare

with all the creatures in this dolefull mourning. If there be any ſenſe of mans miſerie, left in vs, if any gratitude for greateſt mercy, if any loue for moſt admirable charitie, weepe my ſoule weepe. If thou art a ſunne, for light, brighneſſe, and beautie, farre beyond all the other creatures, eclipſe thy glorie for a while in lamentations. If a Temple of God, burſt in peeces. If earth and ashes, putt thy mouth into thy duſt, weepe in thy ashes, and let thy earth quake to ſee thy God dye. If thy hart be euen a rocke, let it rend in peeces, at leaſt, with the rockes, laying a cloſe ſeige to it, make the Croſſe the hammer, and the nayles the wedges to riue it à ſunder. If it be yet harder then the rockes, and be growen to the hardneſſe of a diamãt which nothing but bloud can mollifie, oh take the ſtreames of the innocent bloud of the Lambe, and applie it continually till it relent, and bring out a shewre of teares at the king of heauens funeralls, who dyed for our loue.

2. *Point.* Conſideration. O all yee that paſſe by the way, attend, and ſee,

whether there be any ſorow like my ſorowe, cryes out our Sauiour by the mouth of mournefull Ieremie. O all you ſpouſes of Chriſt then, ô all you Chriſtian hartes, doe not ſlightly paſſe by, or paſſe ouer this ſaddeſt ſight: but make a ſtoppe; ponder deeply, & feelingly obſerue, whether there was euer ſorrowe, comparable to the ſorrow of your deare Lord, and ſpouſe, who lyes deade for your loue: deuoyde of all beautie, and comelineſſe. For we haue ſeene him all diſuigoured and deformed, contemptible, miſerable, and the laſt of men: a worme and not a man: a man of dolours, and ouerloaden with all the extremitie of miſeries. We haue ſeene him like a leprous perſon, to the eyes of all men, ſtrucken by God, and made abiect.

Affect. And yet, my ſoule, this laſt, and moſt dolourous of men, was, in the *Begining* without *Begining*, (before the Angells yet were) his owne ſouueraigne ioy, and Beatitude. O what a huge diſtance there is, betwixt that *Begining*, and this ignominious, dolourous, and diſmale *end!* He was

there ſelfe-happie, or happineſſe it ſelfe: here miſerable and abiect. There framinge all thinges (all the vaſte varietie of creatures) of nothing; here, forſaken by all his creatures, and reduced to nothing: there before the day ſtarre, inhabiting an inacceſſible light; here dyinge, and deade, in darkneſſe. O prodigious change of the Higheſt, by the hand of the Higheſt! O daunting diſproportion betweene ſuch a *Begining*, and ſuch an *End! O then, at leaſt, lets attend and ſee, vvhether there be any ſorovvve like his ſorrovvve.*

Reſolution. My beloued ſpouſe ſhall be to me a poſie of mirre, and ſhall for euer dwell betwixt my breaſtes.

THE XXXII. MEDITATION.

Our Sauiours ſide is opened by the Lance.

1. *Point.* CONſider that as Chriſts loue, and the iewes malice, goe on and increaſe euen till death, ſo reſt

they not there, but euen out-liue death it ſelfe. He is now ſubiect to noe more paines, his ſoule being departed, yet he is ſubiect to more iniuries; his dead body is capable of more wounds, markes of more malice in them, and more deareneſſe in him, to whom nothing happened by accident. Yet thy malice profits thee not. ô cruell Iewes. ſince thou hurteſt not him, and thou profiteſt me. All thinges concurre to the aduantage of thoſe, that loue him whom you hate.

Affect. Ah, deare Lord, thy charitie is boundleſſe. It leades thee with ioy to death (for ioy being propoſed vnto him, he ſuſtayned the Croſſe, ſaith S. Paule) It victoriouſly raignes in death, and ouer death. It out-liues death. Ah was it not enough to haue payd the firſt droppe of thy pretious bloud, which was more then ſufficient to haue redeemed a thouſand worlds, vnleſſe thou payedſt the laſte droppe too? O too too plentifull a price! O too too diuinely deare, and prodigall a loue! which payes an infinitie of millions more then is due; prouing Chriſts loue, to be in-

comparably greater then the Iewes malice; and his mercy, infinitly out-ſpeaking mans miſerie.

2. *Point* Conſideration. We wanted not indeede ſtreames of innocent bloud wherin to waſhe our leproſie, and to cure the deepeſt wounds of our ſouſe. We wanted not deare argumentes, and euen open conuictions of infinite loue; ſince we ſaw our ſelues written, as it were, in his bored hands. But we wanted, as yet, the beſt treaſure, which was left for Longinus his launce to open. We wanted an open ſide for our languiſhing faith to enter into with incredulous Thomas his hand, and grope out a God. We wanted yet a paſſage to his hart, wheras nothing can euer ſpeake ſo much deareneſſe, or ſo abſolutly ſubdue a hart, as a kind hart lying open to it.

Affect. Let vs then, my ſoule, yeald our ſelues vp to this laſt batterie, which comes indeede the conquering way. Let vs not fayle, by this bleſſed breatch to find out our God, and to adore him *Dominum noſtrum*, *& Deum noſtrum*, our Lord, and our God. For

by this bleſſed wound we gett free acceſſe to his fatherly tender bowells, and learne the ſecreetes of his diuine hart. *Dominus meus, & Deus meus.* Here is my Lord, here is my God indeede. Here will I enter, here will I adore him; here will I loue him: here will I reſt, here will I taſte how ſweete my God is. Here, finally, will I ſafely ſinge his mercyes for euer.

Reſolution. As this open hart ſpeakes powerfully to me, *my beloued is myne* ſo ſhall my hart replye to him, *And I am intirely thyne for euer.*

THE XXXIII. MEDITATION

1. *Point.* CONſider Ioſephe of Arimathias great religion and courrage, who went boldly to Pilate and demanded the body of Ieſus. He might iuſtly haue feared to haue mett with reſiſtance from the Synagogue; wroth and reuenge from the high Preiſts, and a shamefull repulſe at Pilates handes. The cold prudence of the world would eaſily haue ſuggeſted, that the beſt

way, was, to lett their furie passe ouer. least losse or ruine might haue followed, Yet Gods prouidence (for whose loue he vndertooke the worke) so prouided, that neither Synagogue, preist, nor Pilate, either opposed, refused, or did any thing els to Iosephes preiudice.

Affect. Learne, my soule, by Iosephs pious courage seconded with wished successe, not to let thyne be shaken by imaginarie feares; so thou be truly called vpon by the interests of Christs necessarie seruice, whether it be in point of receiuing his owne true body, or in charitably assisting his owne poore afflicted members. For how often haue we obserued our selues to haue quaked with feare, wher we mett with noe danger indeede, and permitted such fond feares to frustrate our pious designes and resolutions, and stifle the seede which was sowen in our hartes from heauen. Feare not, as longe as thou art imployed about Iesus, and him crucified. Either will noe danger at all be mett with, or none, at least, be preualent to make vs misse of Iesus. And if it be about Iesus that we are im-

ployed, if in that name we ſuffer, we ought not ſo much to apprehend it the ſufferance of a Croſſe, as the aſſurance of a crowne.

2. *Point.* Conſider with aſtonishment the great power which the diuine prouidence giues to Pilate (who had indeede noe power ouer Chriſt, but what was giuen from aboue) in whoſe handes the diſpoſall of the body of a God was left. Yes, of that body which the holy Ghoſt framed: the Virgine mother brought-forth: the diuinitie ſtill inſeparably inhabited; Of that body, I ſay, Pilate, à ſinner, an vniuſt Iudge, an infidell, hath power to diſpoſe, and he giues it to Ioſephe.

Affect. O my ſoule, how this Chriſt, this God-man, is wholy imployed in the behalfe of man: In his life, at his death, after his death. In his life for our inſtruction; at his death, for our redemption; after his death, for our conſolation. Be we left vnder what power ſoeuer, iuſt or vniuſt; peaceable or tyrannicall; according to our deſires, or contrarie to our inclinations, by our Lord and Maſters ſweete diſpoſition; he

that ſo left vs (if we faithfully follow his foot ſtepps) will certainly deliuer vs, & glorifie vs. Noe vniuſt Pilates ſencence will be able to hinder vs from deliuering vp our ſoules into the hands of a louing father, nor depriue our body of the happie expectation of à glorious reſurrection.

Reſolution. I will euer admire to ſee the diſpoſition of the deade body of Chriſt, left in an infidells hands, but much more to ſee his liuing and glorious body and ſoule, left at the diſpoſe of diſloyall Chriſtians, who beleeue in him, and yet crucifie him againe by their dailie crymes.

THE XXXIV. MEDITATION

1. *Point.* CONſider that God, being Omniponcie it ſelfe, wanted not power to haue deliuered the body of this deare ſonne of his, out of the hands of Pilate without his leaue. He that was onely free among the deade, could eaſily haue freed himſelfe from the deade, and haue ryſen as glo-

rioufly the firſt day from the Croſſe, as the third from the graue. But the Scriptures were to be fulfilled, *his ſepulcher vvas to be glorious*. Our Ionas was to remaine three dayes, and three nightes in the bowells of the earth: And his laſt leſſon after his death, as well as his firſt before he could yet ſpeake, was to teach vs by his bleſſed example, an admirable ſubmiſſion, obedience, abandonnement of himſelfe, into what hands ſoeuer.

Affect. O wiſdome of heauen! how ſecreete and incomprehenſible are thy wayes? We are not able my ſoule, to looke into them. In thy infancie thou wholy abandonnedſt thy ſelfe vnto thy B. mothers care and cuſtodie. In thy youth thou waſt ſubiect to her and Ioſephe. In thy paſſion, thou waſt giuen ouer to the wills of the Iewes, remayning obedient till death, and the death of the Croſſe: and now too, after thy death, thou continueſt ſtill at Pilates diſpoſe. Let me learne deare Lord, by this ſingular ſubmiſſion of thyne, in imitation therof, and for thy loue, to be willingly ſubiect to euerie creature:

neuer desiring to take my selfe, out of that order and subiection, wherin thy prouidence may haue placed me. *Ita Domine quoniam sic placitum est coram te.* Yes, sweete Sauiour purely becausse so it is aggreable in thy diuine sight.

2. *Point.* Consider that Pilate hauing bene petitioned, giues vp the body to Iosephe: Iosephs care takes it downe from the Crosse, and bestowes à sydon, or fine white linen sheete: Nicodemus contributes many pounds of oyntments, to witt, mixed mirre and aloes: the body is imbalmed therwith, and wound vp in Iosephs syndon, according to the iewes rites. His mournefull mother Marie bestowes more hartie sorowe and compassion, then any tongue can speake. or any hart but her owne (that is the hart of a mother, and such a mother, the mother of a God) can conceiue: who as in that name she farre surpasses all other creatures, in dignitie, consanguinitie and neereneſse to her sonne, so also in loue, and consequently in compassion and sorrowe. The desolate louing Magdalene and her companions, their familiar tea-

res : and Ioſeph putts the adorable body in his owne new Monument, cutt in the ſide of a rocke, and shutts it vp, with a great ſtone.

Affect. Thus, my ſoule, haue we at length gott to an end of a wearisome proceſſion. Thus haue our ſinnes layd the God of heauen and earth, in the boſome of the earth. Thus haue our hard hartes lodged him in a rocke, at whoſe voyce the very rockes burſt in ſunder. Ah, my ſoule, this hard world, at his firſt entrie lodged him in a rocke, and a rocke too muſt receiue him at his going out. O deare Maſter! Let it be this rockie hart of myne, that may haue the happines, to afford thee this laſt lodging : or at leaſt, may I be lodged with thee, be the rocke neuer ſo hard; that I may truly be according to the Apoſtles expreſſion, *conſepultus cum chriſto*, buried together with Chriſt, neuer to ryſe againe, but with him, in newneſſe of life. O that my hart (as it ſympathiſes too neerely with this Monument in hardneſſe) had alſo the reſt of its qualities. O that it were yet in its primitiue newneſſe and puritie. O

that it had neuer bene prepoſſeſſed by any creature. But alas, alas! it fares not ſo. It hath bene too longe. and too eaſely proſtituted to the worlds allurements, to the Diuells ſuggeſtions. It hath bene but too too peruious to all approches, and remayned onely a rocke to thy holy inſpirations, to thy heauenly inſtructions, to any true ſenſe of thy exceſſiue torments and ſorrowes.

A PRAYER.

BVt, ô my deare Lord! thou vvho art a hammer bruſing rockes, bruſe this hard hart of myne into true contrition; and ſmite it vvith the rodd of thy Croſſe, that (nouv at leaſt, though too late alas!) it may pay douvne deepeſt compaſion and ſorrovve, vvith the moſt deſolate Virgine mother: flouds of repentant teares, vvith thoſe mournefull Maries: and finally, a moſt manly courage and reſolution, plentifull vvorkes of mercy, and the pretious oyntements of frequent and feruent prayers, vvith the good Ioſeph and Nicodemus. But ah! my deareſt Saujour

Saviour Chriſt, my true rocke and ſtrength, theſe are indeede the reſolutions of my hart, but of a vveake and vvauering hart vvhich vvill effect nothing vvithout thy povverfull aſsiſtance: grant it o Lord, for thy pretious blouds ſake; and let the holes of thy ſacred ſide &c. lye alvvaies open to my ayde and refuge, that there I may ſecurely liue and aye, and euen be buried to this vvicked vvorld in that glorious TOMBE; that ſo I may ioyfully riſe vvith thee, and to thee, eternally. Amen.

REFLECTIONS, IN forme of prayer vpon the particular partes of our Sauiour, vpon the Croſſe.

To his feete.

I Giue thee thankes, my moſt humble Ieſu, for thy incomprehenſible loue, and the great paines which thou didſt ſuffer in thy wounded feete caſting my ſelfe wholy into thoſe holes, togeither with all the ſinnes and delightes of my life paſt, eſpecially.

My pride, vaine glorie, and arrogancie.

My ſelfe will, diſobedience, and irreuerence to thee, and thy vicars.

My impatience, anger and rancour.

My tatling, detraction, and the like: to thend they may be abolished and expiated by thy pretious bloud, beſeeching thee by thy humilitie, obedien-

ce; patience, and admirable ſilence, to daigne to beſtow vpon me all the ſame, and all Such other vertues: that hence forth, by the aſſiſtance of thy grace, in all my thoughtes, words: and workes, I may be truly:

Humble, reduceing my ſelfe to nothing, vnder the feete of all creatures.

Obedient, renounceing myne owne will vnder thee, and all men.

Patient, moſt willingly receiuing all aduerſitie from thy holy hand.

Moderate in ſpeaking: interiourly, and in high ſilence, giuing eare to thy words alone: And that all my life long, butt eſpecially at the terrible houre of my death, my moſt certaine Refuge, may be in thoſe moſt ſacred wounds of thine.

To his heade.

I Giue thee thankes my moſt wiſe Ieſu, for the loue and dolour of thy ſacred and moſt holy heade, which was wounded and torne with ſuch exceſſe of crueltie, and inhumanitie, hyding

my infirme heade togeither with all my ſenſes, and powers, as alſo all my ſinns and tranſgreſſions, in the multitude of thoſe ſacred wounds, in particular.

All obſtinacie in ſticking to myne owne prudence, and iudgement, as alſo the diſſolution and abuſe of my ſenſes.

The neglect of thy feare, and the feare and flatterie of men.

My indiſcretion, and too great want of moderation.

My impuritie of intention, and ſeeking of my ſelfe, and all other vices of the like nature: to thend they may be expiated by thy moſt pretious bloud. And I humbly beſeech thee by thy wiſdome, feare, diſcretion and vnſpeakable ſimplicitie, that thou wouldſt voutchſafe to beſtowe vpon me thoſe vertues, and all other of the like kind. That hence forth by the aſſiſtance of thy grace, I may, in all my thoughtes, words and workes, be truly.

Wiſe, being vnited and conioyned to thee, by a diſinterreſſed vnderſtanding, and will.

Piouſly fearefull, keeping an inward

and outward watch ouer my ſelfe, leaſt I might offend thée.

Diſcreete, making choyce of vertue which is placed betwixt two extreámes.

Simple and internall, dwelling onely in thee, and purely ſeeking thee alone. And that all my life long, eſpecially in the agonie of death, I may find a moſt aſſured Refuge in thy wounded heade.

To his hart.

I Giue thee thankes moſt amiable Ieſu, for thy infinite loue, and for the ſorowes of thy ſweeteſt hart which was run through with a lance, while thy moſt ſorowfull mother looked on: depoſing, reſigning, and plunging my whole hart, into that fountaine of all bleſſe, as alſo all my ſinnes and tranſgreſſions; eſpecially.

All priuate and vicious loue to created thinges, of what kind ſoeuer, and the abuſe and neglect of thy ſacramentes and benefits beſtowed vpon me.

Diffidence, infidelitie and errour.

Timerouſneſſe, puſillanimity, and deſpaire.

My careleſneſſe and inconſtancie in the thinges which belong to my ſtate and calling, and all vice leading thervnto, to be abolished & expiated in thy pretious bloud And I beſeech thee by that charitie, faith, hope, and vnſpeakeable conſtancie of thyne, be pleaſed to grant me a share in thoſe and ſuch other vertues, that henceforth by thy grace, I may be in all my thoughts, words, and workes, truly.

Feruent, ſtill breathing after thee, and louing thee alone with all my ſtrength.

Full of faith and hope, wholy relying vpon thee, as well in proſperitie as aduerſitie.

Conſtant, aymeing at nothing els by all my earneſt endeuours, but my aduancement in vertue.

And that all my life long, but eſpecially at the houre of my death, this ſacred wound, may be my aſſured Rofuge.

To his right hand.

I Giue thee thankes, my moſt iuſt Ieſus, for the incomprehenſible

loue and doulour, which thou dideſt expreſſe and ſuffer by the wound of thy moſt holy right hand, caſting my ſelfe wholy into it, togeither with all my ſinnes and tranſgreſſions, eſpecially.

All my iniuſtice to thee, and thy creatures.

Biterneſſe of hart, diſpleaſure and enuie.

Falshood, lying and hypocriſie.

Ingratitude to thee for all thy benefits, to thend that all may be abolished and expiated in thy moſt pretious bloud, and beſeech thee by thy ineffable iuſtice, mercy, truth, and gratitude, to pleaſe to indue me with theſe, and ſuch other vertues: that hence forth by thy grace I may be in all my thoughtes, words and workes, truly.

Iuſt, giuing euery one what is due to them. Mereifull, wishing and doing good to all creatures.

Zealous of thy honour with puritie of intention, conforming my ſelfe in all thinges to thee.

Gratefull, rendering dayly thankes to thee, and all my benefactours.

And that all my life longe, but eſ-

pecially at the dreadfull houre of my death, I may find and assured Refuge in these sacred wounds.

To his left hand.

I Giue thee thankes, most strong Iesu; for thy incomprehensible loue, and for the paines of thy left hand, casting my selfe wholy into it, togeither with all my offences, especially.

All my slouthfulnesse, and mispending of tyme. All impuritie of body and soule. All intemperance in meate drinke and clothes. All couetousnesse, vnlawfull desires and the like: to be abolished and expiated in thy pretious bloud. And beseech thee, by thy ineffable power, puritie, temperance, and pouertie, to grant me those and such other vertues; that hence forth, by thy grace, I may be in all my thoughtes, words, and workes, truly stronge, and diligent &c. Chaste, conseruing my senses, and soule in all puritie. Sober, seeking onely necessaries. Poore in meanes, and mynde, wholy relying vpon thee.

And that all my life long, but especially at the houre of my death, I may haue my certaine refuge in this wounde. Amen.

A CONTEMPLATION or Meditation for Good friday.

1. HAVING with what recollection, quiet of mind, and compaſſion you poſſibly can, placed before your eyes three crucified, demand who they are that ſuffer in ſuch ignominious wiſe, eſpecially that one in the midſt, who ſeemes to be the capitall criminall: Aske St. Iohn, and he'le tell you, that it is the Sonne of God, *Sic Deus dilexit mundum, vt filium ſuum vnigenitum daret*: St. Paule, *vſque ad mortem, mortem autem Crucis*. Dauid, Iſaias and other Prophets, foretold this truth. Aske his mournfull mother, Marie, and (if she can ſpeake for griefe) she will mournefully anſwere you, that alas yes, it is euen her deare ſonne, Ieſus, God and man. S. Marie Mag. will tell you the ſame ſadd truth, that alas I, it is her ſweete, and beſt beloued Rabboni, her deareſt Maſter, Chriſt Ieſus. Aske the

rockes and ſtones, and in their language they will anſwere you; that its the authour of nature their Maker and Maſter, the verie Authour of all beeing and life. Aske the Sunne, and it will ſtraight withdraw it's light, teſtifying that the true Sunne is ſetting and dyeing to this world. Nay aske the Iewes, and (not withſtanding their endleſſe malice) euen by them you may informe your ſelfe of the truth; for looke vp and you may reade their inſcription; IESVS, N. R. I. aske who theſe two are which hangs by him, and euery one will anſwere you, they are two theeues.

2. Theeues alas! and together with Ieſus, what connection? what to doe hath light with darkenes? iniquitie with iuſtice? ah is it not true? *quod cum iniquis reputatus eſt.* That Ieſus our ſauiour is reputed among the wicked, heauens ſtand amazed at this ſtrange doome! O my ſoule looſe thy ſelfe in aſtonishement, in contemplation of the wordls peruerſe and madd iudgement, and learne to contemne it, ſince here thou ſeeſt euen innocencie it ſelfe tainted with the imputation of wickedneſſe; and after this

neuer find it ſtrange, if thy reſolution be to follow thy Maſter Chriſt, to haue thy beſt actions miſconſtrued to thy diſaduantage and diſgrace:

3. IESVS NAZARENVS. This is the teſtimonie of that enemie of his, Pilate, who deliuered him ouer to this diſgrace. And if Ieſus of Nazareth, Ieſus the ſonne of Marie; that innocent lambe which was borne in Bethelem ſtable. who came to take awaie the inquities and ſinnes of the world; who had euen there his *Gloria* ſung by the quires of Angels from heauen, in teſtimonie that he was true God: that word which was in the beginning with God: and was euen God himſelfe. In the beginning, which had no beginning; before time yet began to be, from all eternitie. And yet behold now in time, what monſters time brings forth. *He is reputed, among the vvicked.*

4. In eternitie he eſteemes it no ſtealth tobe equall with God. In eternitie he is one of thoſe three holy perſons, who are equally one God. And in time he is in a coniũcture with, and is iudged, the chiefe of the three, wher-of two confeſſedly

ſuffer the punishments due to their crimes.

5. IESVS NAZARENVS: If Ieſus of Nazareth, let Nazareth, which knowes him, giue teſtimonie of him, Nazareth where he was virginally conceiued of a poore, innocent, vnſpotted, milde Virgine. Nazareth, where he was innocently brought vp and conuerſed amongſt the inhabitants. For the ſpace of 24. yeares. Nazareth, where he appeared a man approued by God, by miracles and wonders, and ſignes, which God wrought by him in the middeſt of it. Let Nazareth ſpeake. Was he euer found faultie in word or deede? Nay was he not euer found innocent, vnſpotted, ſegregated or ſeparated from ſinners? was he not euer found doeing the worke of his heauenly Father, ſolidly and publikly preaching the truth, exalting vertue, reprehending and ſubduing vice, and vtterly deſtroying the kingdome of ſatan? curing the ſicke, rayſing the dead to life, reſtoring ſight to the blind, making the lame walke, and the deafe heare? And yet it is thought good to the Iewish blindneſſe, and malice, *to repute and place him amongſt the wicked.*

6. Pilate, who iudged him, and in iudging him condemned himself, pronounced openly that he found no cause of death in him, and left him a testimonie of a iust man; *And yet he is reputed among the vvicked.*

7. Ah barbarous, blinde, vnnaturall, and wicked Iewe! whilst thou art contriuing his death by iarring, treacherous, and bought testimonies at Hierusalem (his natiue soyle, to which he was sent, which he so much loued, that by teares spent vpon it, he expressed the same) Rome, vpon a bare relation sent from hence, is admiring his life. Whilst thou, vngratefull Synagogue, buyest his blood with bribes, and vniustly placest him amidst two notorious Criminalls: the Senate is cõsulting to place him amõgst the Gods.

8. Ah king of heauen! how becam'st thou an exile in this our vayle of teares? for loue. What did inuest thee in our clayie garmentes, or rather ragges? loue. But tell me thou beatie of Angells, how becamest thou so deformed? For loue. What lanced these sacred temples? Loue. How became that celestiall face, heauens ioy, so gauled and goarie? For loue: Ah my

hart, what wounded these hands and feete, which neuer walked in the waies of sinners? Loue. Thou adorneſt the feild with a verdant greene, thou deckeſt the tree with her fresh leaues and sweet bloſſomes; the birds thou couereſt with their comely feathers, and the moſt contemptible beaſt with their skinnes, and how becameſt thou then so without all couer or ornament? For loue. Ah my crucified loue! how much thou haſt oblidged me to loue thee! Ah Loue! euen for this loue, inflame my colde hart with this loue. *Da mihi te amare quantum volo, & quantum debeo.*

9. Rex Ivdæorvm. Rex? A King? true; the King of heauen; the King of Angells; the King of Men; the King of all things; *Omnis enim poteſtas ei data eſt in cælo & in terra.* For all power was giuen him in heauen and in earth. But alas, if a King, how so inuironed with miſerie and anguish? how so deſtitute of friends and attendants? how so bereaued of all comfort & conſolation? how so depriued of all things that might appeaſe greife, and accompayned with all things that might augment ſorrow? If a King, and the King

of heauen, where are the orders of Cherubines and Seraphins? the rancks of Archangells, Angells? thoſe Principalities, Powers, Dominations, thoſe *mille millium miniſtrantium ei, & decies centena millia aſſiſtentium ei?*

10. *Rex Iudæorum.* If a King, where are his Nobles, his fauorites, his Guard-Royall, his Pallace, his Chamber of Preſence, his Purple, his Gemmes? If a King, at leaſt why doth he not appeare a Man? *Neque enim ſpecies illi eſt, neque decor.* For he neither hath beautie nor comelineſſe. A Crowne he beares indeed, but that doth ſo augment his paine, as that it doth not anie waie, in appearance, add to his Regall honour; And was loue yet cauſe of all this? yes, yes, *Sic Deus dilexit mundum*, &c. So God loued the world, that he deliuered his owne onely ſonne. But alas, hath Loue made this King ſo prodigall, and prodigalitie ſo poore, that he hath nothing left him; nothing to beſtow vpon a poore ſuppliant? ah yes, my ſoule, yes, there is yet enough left, let's runn and begge; for behold, his holy armes, are wide open louingly to imbrace vs, and receaue vs into his fauour; ô deare ſweete

imbracements! ô how willingly could I liue and dye here? *O inueni quem diligit anima mea, inueni nec dimittam*, I haue found him whom my hart loueth; I haue found him, nor will I lett him goe. Behold, his head hung downe, to bestow vpon vs that sweet *osculum pacis*, that kisse of peace, that gracious fauour, which the Spouse cried so out for: *osculetur me, osculo oris sui*: let him kisse me with a kisse of his mouth. See the foure sacred fountaines of Paradise, streame out Riuers of inestimable worth, from his wounded hands and feete; euerie droppe whereof, being of more valew then all heauen and earth; and in these Riuers, are we (ô my Soule) permitted to bathe, cure, eternise ourselues. O Sacred fountaines! ô Ambrosian springs! *dulciora super mel & fauum!* sweeter then honey, and the honey combe. He hath a tongue, which in the beginning, said, *fiat*, be it made; and the whole Machine of the Vniuerse, was presently raised out of nothing, and with which he can still saie, N. *Salus tua ego sum*: I am thy Saluation; *vel, hodie mecum eris in Paradiso*, or, this daie, thou shalt be with me in Paradise. And what hart can wish a richer

treasure?

treasure? a more wishfull, and blissefull present? He hath yet a tongue, but it too must not passe without it's torment; *For they mixe gale amongst his foode, and in his thirst, they present vineger to drinke.* He hath yet a tongue intire, and that too must be imployed, euen amidst his greatest tormentes, to pleade mans pardon, & reconcilement: *Father pardonne them, for they knowe not what they doe.* O miracle of mildnesse and mercie! The persecuted becomes the persecutours Aduocate, euen in the act of persecuting him The dying Lord, turnes his dead, and dying slaues Patron, euen while he is bloodily striking at his hart, Father, He makes his addresse to him, not so much in qualitie of God, whom he knowes to be actually prouoked to reuenge, as of Father, whose bowells are all mercie, for his prodigall children. Father: what confidence may not poore sinners conceaue, when a father, and such a father; is sued to, by a sonne, and such a sonne? Father, I begge not reuenge for what I suffer, but pardon for those, for whom, and by whom, I suffer: *Father pardonne them:* I sue not that the world should be iudged for me, but

that it might be cleared and ſaued by me. *Father pardon them* I doe not plead *not Guiltie* where I know ſinne is great, and ſpred vniuerſally ouer the whole body of man, and growen to a kind of infinitie: but I am his *Saluation*, and the price of my bloud, which here I lay downe is infinite indeede; let grace then, through my merites, ſuperabound, where ſinne abounded. *Father pardonne them.* It's pardon I demande, and euen in that name, the cryme is acknowledged. I cannot excuſe Pilates iniuſtice (which is ſo much more cryminal, by how much his owne conſcience pleades guiltie againſt himſelfe for condemning a perſon in whom he found noe guilte) nor the Prieſts and Princes inueterate malice; nor the ſoldiers crueltie; nor the peoples falſe teſtimonies, ſcornes, and blaſphemie. But by how much their crymes are more cleare, ther pardon is more neceſſarily petitioned for: by how much their miſerie is more deſparatly great, by ſo much thy great mercy is more abſolutly to be implored; haue mercy therfor vpon them according to thy great mercy, and pardon them. Pardon them, I ſay heauenly

Father, for they know not what they doe. The penall ignorance which runs all along through their actions, though it excuſeth not, yet it much extenuates their tranſgreſſion. They know not, they apprehend not, that they arme their malice againſt that infinite charitie, which flames vp ſo high amidſt the ſame malice, that all the floodes of their furie is not able to extinguish it. They know indeede that they putt an innocent man to death, but they know not that they Crucifie the God of glorie. Tis enough, my deareſt Lord, thou haſt powerfully pleaded and wunne poore man's cauſe, which without thy plea, and thy price, was irrecouerably loſt for euer. Thou art heard for thyne owne reuerence; and millions shall be giuen to thy prayers and merites.

11. But ah my ſoule! is it not true that as this leſſon brings comfort to all Chriſtian harts, ſo it loades them with confuſion, and fixeth shame vpon their foreheades. He couers, in ſome ſort, the Iewes crymes and confuſion with a plea of ignorance: for had they had an abſolute knowledge, of what they did, and to who-

me, they had neuer crucified the Lord of glorie. But we seeing & knowing by the light of faith (which is a more absolute assurance then any demonstration, then all humane knowledge can afford) and being bound, & standing readie in the preparation of our hart to putt downe our life for it, that it was God & man, the verie God of glorie that they putt to death, we, I say, make noe difficultie to crucifie him againe by our dayly crymes; to treade the sonne of God vnder foote, and to esteeme the bloude of the Testament polluted.

12. We acknowledge that we are taught by the mouth of eternall truth it selfe (vnlesse we haue renounced all Christianitie) and we euen see it in his owne example, that we are to returne Good, for euill, and we contrarily, render euill for good: hatred for loue, disrespect for good offices; neglect forcares; ingratitude for greatest obligations. We haue seene our Christ, sadd to death, betrayed, taken, bound, abused, reuiled, scorned, boxed, spitt in the face, whipped, crowned with thornes, blaspheamed, crucified: and we

heare him from the ſame Croſſe preach, plead, pray for pardon. And yet we Chriſtians, alas! who as we take our name from Chriſt, ſo ſhould his actions be the rules of our life, and our conformitie to the ſame rules, the perfection therof, liuing as it were, by the law of contraries, run quite contre. The Maſter cryes for pardon: the ſcholler exacts reuenge. The maſters wiſdome and charitie finds wayes to couer multitudes of enormious crymes: and the ſchollers iniquitie and madneſſe, inuents meanes to make Molehills appeare montaines, and to multiplie a few ſmale faultes into huge numbers. The maſter, by a Rethorique brought from Heauen endeuours to extenuate a viſible iniurie by alleaging ignorance, which though otherwiſe afected, did in ſome ſorte leſſen the cryme. The ſcholler by a Sophiſtrie inuented in Hell, ſtriues to aggrauate, euen almoſt inuiſible faults, from the place in which it was done, the tyme, the manner &c. And if none of theſe ſeeme vigorous enough, he gueſſes at the intention of him that did it, and will needes haue it to be ſuch as his Paſſion hath framed it

in his mynd. In fine the ſcholler hath neither harte, nor hand, nor tongue, to plead excuſe, to worke, or wishe well too, euen a ſeeming enemy, though otherwiſe a true friend indeede; He will not take the paines to conſider, that the miſintelligence was but cauſed, at moſt, by ignorance, inconſideration, precipitation; and to take it at the higheſt, that it was but man, ſinfull man, man ſubiect to all the ſame deſeaſes, that rather tooke, then had offence giuen him. While the Maſter neither hauing hand nor foote free, but onely a hart full of mercye, and a tongue free and readie to expreſſe the ſame, imployes it to begge pardon for thoſe wretches which ignominiouſly murder a God, ſaying: *Father pardon them, for they knovv not vvhat they doe.*

13. Ah my deareſt Sauiour, imploye that diuine tongue too, while yet it can ſpeake, to ſay to my languishing ſoule (which truly wishes to loue thee) *ſalus tua ego ſum;* I am thy Saluation: but ſay it ſo that I may heare thee. In fine let our thoughtes returne to our dying Maſter vpon the Croſſe, & behold him giuing himſelfe ſtill ouer to more & mo-

re ſufferance for our ſake. Or rather lets heare him (ſince to ſtrike through deafe eares) he cryes out *voce magna* with a loude voyce, in tearmes ſo to the life expreſſing the extremitie of deſolation, that the due conſideration therof, were able to burſt, and breake downe euen a hart of flinte. *Deus meus, Deus meus, vt quid dereliquiſti me.*

14. Heauenly father looke downe from thy ſublime ſanctuarie vpon thy moſt innocent ſonne. It is he, of whom thou gaueſt teſtimonie from Heauen, ſaying: *Thou art my ſonne, this day I begott thee.* It is he, in whom thou haſt declared thou art intirely pleaſed. And yet ſeemeſt thou to haue forſaken him? It is thou that giueſt courage to the weake ones of the world to confound the ſtrong: whence they doe out-braue death. Yea euen a weake Dorothie, a tender Agnes (and the like) in thee, doe play with their torměts. And yet is it thought good to thy diuine wiſdome to leaue thy owne, onely begotten, dearely beloued ſonne (that ſonne of thy diuine hart, Iſaac) deuoyd of all ſolace, expoſed to the very extremities of torments, monefully crying out *My God,*

my God, vvhy haſt thou forſaken me? What exceſſe of torment muſt we needes conceiue that was, which could draw words of expoſtulation from the mouth of a moſt patient, obedient and pious child? *Why haſt thou forſaken me?*

One of thy prime Propheres, who was the pen which putt downe thy truth, aſſures vs, that being growen old, as then he was, he had neuer yet ſeene a iuſt man forſaken: how then doe we heare not the iuſt man onely, but euen iuſtice it ſelfe crying to thee, *vvhy haſt thou forſaken me?* Thou haſt promiſed thyne ordinarie ſeruantes, to beare one end of the yoake with them: to be with them in tribulation; to deliuer them; to glorifie them. Why then is thyne onely ſonne left to treade the wine-preſſe alone? Why doth he crye out with a lowde voyce, in the midſt of a huge tribulation, and yet is not heard? Why is he inglorioufly forſaken by Heauen and earth? He is that firſt of the Predeſtinated, of whom it was written in the very *heade of thy booke, that he ſhould doe thy vvill*; why wilt thou then forſake him, in the very acte

of performing it? *Hoſts and oblations and holocauſts for ſinne thou vvouldſt not, nor did they indeede pleaſe thee, vvher vpon thy tender Iſaac ſaid, behold I come, in the body vvhich thou haſt fitted to me,* and he is now actually ſacrificing himſelfe, vpon the Altar, which he brought vpon his owne shoulders, and now that the Sacrifice is almoſt accomplished: that the too plentifull price of mans redemption is almoſt layd downe, is it thought good, to thy wiſdome and iuſtice, to abandonne the poore, innocent, pious Prieſt in the midſt of the worke? To forſake him, I ſay, while obedient loue hath nayled him ſo faſt, that he hath neither hand to defend himſelfe, nor feete to flye. And thou the while, ô prayſe of Iſrael, ſitteſt ſafe in thy ſanctuarie. Whileſt he, *a man of dolours, a vvorme and not a man*, is expoſed to ſuch ieuish crueltie, that extremitie forceth, *My God, my God, vvhy haſt thou forſaken me*, from his ſacred mouth. Theſe are the words, ſaith bleſſed S. Auguſtine which come from one ſolicitous for vs, in the midſt of his tribulations, and they are words indeede

of tenderneſſe and ſorrowe: of bitterneſſe and anguish.

16. Ah did we but deuoutly and hartily conſider with what ſenſe of greife, with how deepe a ſighing, and ſobbing; with how profound a ſorow; with how bitter a moning and lamentation, theſe words burſt out their paſſage through the lipps of our Sauiour Ieſus; had we euen harts of iron, we should be mollifyed by compunction; harts of flint, we should be burſt in peeces by compaſſion; of woode, we should be inclined by reciprocall loue; of braſſe, we should be melted away by contemplation. And yet the eternall, the all-powerfull, the all-iuſt, the all-merciful Father, ſitts ſafe in his high & ſure Sanctuarie, and ſeemes deafe to his cryes, forgetfull of him, forſakes him. *My God, my God, vvhy haſt thou forſaken me.*

17. He murmurs, nor mutters not at his torments; he counts not vp the multitude of the indignities heaped vpon him, he makes noe mention of his being derided like a moſt vile creature, of his being branded with the imputation of a Blaſphemour, a malefactour, a ſeducer

of the people. He is not touched with being eſteemed, and treated like a verie ſott; of having a moſt ſeditious rogue preferred before him; of being condemned to a moſt ignominious death; of being placed as the ringleader of the theeues; of being mocked and blaſpheamed vpon the Croſſe, by words, by "nodds, by ſignes: as, this is he, forſooth, "who deſtroyes the temple, and within "three dayes ſpace builds it vp againe. "If thou beeſt the ſonne of God, come "downe from the Croſſe, He ſaues "others, let him ſaue himſelfe. If he be "the Kinge of Iſrael, let him now come downe from the Croſſe, and we beleeue him. All this he paſſes ouer in ſilence, he complaines not, he mutters not. Marrie when amidſt all theſe, he finds himſelfe forſaken by his heauenly Father: by a Father moſt louing, moſt powerfull, and left as a meere ſtranger: as one deade to the world: in the verie hight of his torments, this ſeemes to ſtrike home to the hart of a God: and he labours crying, and his iawes are dryed vp.

18. O what rocke of a hart would not this ſplitt, to heare a God complaine,

that God hath forſaken him. *My God, my God vvhy haſt thou forſaken me?*

19. But ah my deareſt Lord, thou neither art nor canſt be forſaken by God, thou who art verie God himelfe. *Who ſees thee ſees the father:* he neuer forſakes thy companie, ſince *thou art in him, and he in thee*, Both your power, is equally one and the ſame omnipotencie; thou canſt now, as euer, call downe twelue legions of Angells to thy ſuccour, and deſtroye theſe vnmercifull Deicides who murder thee. Thy heauenly father then forſakes thee not, he onely withdrawes his protection for a tyme, but neuer leaues his vnion, neuer ſlackens his loue and dearneſſe, ſince that increated loue the Holy Ghoſt, is the inſeparable bande, by which thou art lincked to him, and he to thee; and by which thou loueſt him and he thee, eternally. He onely ſtopps the ſpringtydes of ſupernall conſolations, which would other wiſe ouer flowingly poſſeſſe thy hart with beatitude, leauing humane nature amidſt thoſe ſtormes of perſecution and rage, to tugge for it, and tyde it out:

20. Nay, my deare crucified Loue,

thou art, indeede, ſmitten by him for the ſinnes of his people, but thou art not forſaken we haue thyne owne word for it. *He that ſent me is vvith me, and hath not forſaken me.* He will within a short ſpace, deliuer thee and glorifie thee. Wert thou forſaken by him, thou wert forſaken by thy ſelfe too, ſince thou art one and the ſame God with him, and all your outward actions are common. *Thou haſt povver to lay dovvne thy life, and to reſume it, at thy pleaſure.* Thou art thus treated, and ſacryficed, becauſe thou thy ſelfe wouldſt: Ah, ſaith that louing ſeruant of thyne S. Auguſtine, who is he who ſo eaſily ſleepes when he would, as Ieſus dyed when he would? who is he that with ſo much facilitie putts off his garment when he would, as thou putteſt off thy garment of flesh when thou wouldſt:

21. My God, my God, why haſt thou forſaken me, was noe complainte then, but a voyce of the humanitie, which yet was neuer ſeparated from the Diuinitie, which broke out from the exceſſe of his anguish. Noe repining againſt his heauenly father, but a leſſon and reproche

to vs, my ſoule, who ſee and heare theſe abiſmall exceſſes, with drye eyes, as not concerned, wheras indeede the whole concernement is ours, who had bene abandonned for euer, had not our deare Lord for our loue, for the loue of loſt man, dayned to be thus abandonned.

22. A ſtrange leſſon, making an abſolute demonſtration of the haynousneſſe of ſinne, which can neuer be better knowne, then by the ineſtimable greatneſſe of the price; and the ineffableſtrangenes of this abandonnement. But a shamefull reproche, if after the due conſideration of this, we liue in league with ſinne; and therby crucifie againe our crucified Loue.

23. A leſſon pronunced with a loude voyce, to ſtrike through man's huge deafeneſſe, to rouſe vp his ingratitude and inſenſibilitie. But a reproche if he remayne ſtill deafe to ſo diuine inſtructions, vngratefull for ſuch heauenly benefits; ſenſeleſſe of ſuch prodigious torments of a God.

24. A leſſon ſpeaking a greater meaſure of ſufferance, and conſequently a greater exceſſe of loue, then euer the

thoughts of men or Angells were able to reach too, ſo that if the reſt of his benefits of his Natiuitie &c. putt a great waight vpon Chriſtian harts, and preſſe them to loue, this ſeemes not ſo much a great waight as euen an intolerable and inſupportable burden, and doth not ſo much preſſe vs to loue, as euen oppreſſe and beare vs to it by a dearely ſweet force. For here indeede God the Father putts the greateſt commendation vpon his charitie, that euen omnipotencie it ſelfe was able to putt. While that Sainte of Saintes (to whom *Sanctus*, *Sanctus*, *Sanctus*, is ſung in his Kingdome) is abandoned in this direfull ſoyle to the exceſſe of torments, and left dying for a ſinner. While he ſpares not his owne onely ſonne, but deliuers him vp for an vngratefull, vngracious, ſinfull ſeruant. while finally God is expoſed and left to be murdered by, and for, miſerable man. But a moſt confounding reproche, if at this moment, we make not ſtrong reſolutions, to deteſte and forſake for euer, that tyrannicall Monſter ſinne, which putt our Lord and Maſter, our beſt Benefactour, our deareſt

ſpouſe, to ſuch exceſſe of torments, that they forced from him. *My God, my God, vvhy haſt thou forſaken me?*

25. In ſo much, that he, the fountaine of liueing water, is exhauſt, and waxen drie, and he cryes out *ſitio*; thinke in this you heare him ſay, twas I that created the ſea, fountaines, & all other moiſtures; 'tis I that rule the clowdes, and powre downe rayne in due ſeaon: Tis I that offered the Nectarian cupps of eternall beatitude to Angells and Saintes; and yet beholde, for your ſake, haue I not a droppe of colde water to coole my exceeding heate. But aske him and peraduenture he'le tell you, that his thirſt is after another thing, to witt, Mans redemption; for his meate and drinke was to haue his fathers will performed, which was Mans Saluation. Or els, he thirſts after more ſufferãce, *ſitio*, that is: notwithſtanding theſe horrible paines and deſolations, which you haue ſeene me endure; notwithſtanding that the blood of my bodie is quite exhauſt, yet remaines the deſire I haue to ſuffer for Man, inſatiate and readie to embrace a thouſand deathes.

26. O loue which alwaies burneſt, and art neuer extinguished, burne my hart, burne it wholie, that it may liue only for thee, and loue only thee, and for thee. And we my poore ſoule, haue we nothing to offer to our loue, our ſpouſe, in this his extreamitie; haue wee nothing that may helpe to quench his thirſt? ô yes, his drinke, is his heauenly fathers will, and his fathers will is, whatſoeuer good we doe, or ſuffer, whether it be a deuout thought, a ſigh, a teare, ſpent in the conſideration of this B. Paſſion; or it is a taunt, a ſcorne, an infirmitie, a temptation, a reprehenſion, an affliction corporall or ſpirituall, tolerated for his loue; or it is a faſt, a prayer, a vigill, a mortification, an act of obedience, a worke of Charitie, or the like, offered vp in his honour: all this is an agreeable cuppe vnto him; all this doth quench his thirſt: and can we be ſo mercileſſe and vnkind, as to offer none of theſe? or ſhall we peraduenture be ſo inhumane and cruell, as to preſent him with the contrarie, as the barbarous Iewes doe, with vineger and gaule: for alas! this was all the conſola-

tiõ offered him in his exceeding anguish.

27. *O vos omnes qui tranſitis viam, dicite ſi eſt dolor ſicut dolor meus*, ô all you that paſſe by, ſay whether there be any greife, like my greife. *Dolor*, from all ſortes of men, Iewes and Gentiles, friends and foes, by my Apoſtles abſence, and my Mothers preſence. *Dolor*, in my fame, honour, and glorie? *Dolor*, in Bodie, and Soule; in euerie part, in euerie ſenſe; *à planta pedis, vſque ad verticem capitis; non eſt ſanitas in me.* And yet after all this, being thriſtie, gaule and vineger, are adminiſtred. *Populе ſtulte, & inſipiens hæccine reddis Domino Deo tuo*, ô foolish, and brainſicke people! is this the returne which thou makeſt tothe Lord thy God? What haue I done to thee, or what fault haue I committed, that thou art ſo cruell towards me? tell me, is this a fitt exchange, for all the benefitts I haue done thee? I deliuered theo ſafely out of Ægypt; I cauſed the ſea make waie to thy drye paſſage; I proſtrated thine Enemies; I fedd thee in the Deſert with that heauenly food Manna; I haue taken thy nature vpon me, and haue peaceably

cõuerſed amongſt you 33. yeares, haueing left, as it were, for your loue, my heauenly Raigne; and is a cuppe of vineger and gaule the beſt preſent you can find in your harts to beſtowe vpon me at my departure? *Populе ſtulte & inſipiens haccine reddis Domino Deo tuo?*

18. Ah; doe not ſo my ſoule, doe not ſo, but rather wholy offer thy ſelfe, ſuch as thou art, to him; for verily he hath offered himſelfe wholy for thee: and inuite earneſtly all creatures to praiſe him: *Laudate Dominum omnes gentes, laudate eum omnes populi, quoniam* (in this act of vnparralled loue and mercie) *confirmata eſt ſuper nos miſericordia eius:* at leaſt run to him and craue pardon, his fatherly bowels are eaſily wonne to compaſſion; his louing and royall hart cannot denie a bowne, we haue a good proofe of it; for euen the theefe his doubtfull demand is accorded; and he hath alreadie heard; *mecum eris in Paradiſo*, A great grace and conſolation for poore ſinners! Demand his benediction before he goe, leaſt we may be after forced to complaine with that faithfull Soule, *heu mihi Domine, heu anima mea! receſſiſti conſolator ani-*

mæ meæ, nec valedixisti, ingrediens vias tuas benedixisti tuis, nec affui. Woe is me: woe is my soule, thou didst depart, ô thou comfortour of my soule, without bidding me farewell, and taking thy iorney thou gauest thy blessing to thy friends, and I, alas, was not present.

29. And alas! he cannot long now indure, for infinite torment possesseth at once euery sense and member; see how the weight of his torne and wearie bodie vnioynts his armes and shoulders, riueing the holes of his hãds and feete, and harke he cries out, *Consummatum est.* Heauenly Father the worke is done for which I was sent, my commission is accomplished, my Mission is ended. The predictions of the Prophetes are verified, the types and figures and Sacryfices of the old law are abolished, the miracles and wonders wrought, the cures finished, the debt of all mankind well nigh discharged, and an eternall league made betwixt Heauen and earth, in myne owne bloud; *Consummatum est.*

30. Yes eternall Father: for what could I haue done for my vineyeard which I haue not done? I haue mani-

feſted thy name and truth vnto it. I haue taught thy people by word and example, ſeconded and confirmed by wonders and prodigies. I haue waded through whole ſeas of indignities, contumelies, and contempts, and a ſtorme of tormentes haue almoſt wracked me. There is not one member of my body left intire: the whole ſtocke of my bloud is ſpent; the conduites wherin it ran, my vaynes, are dryed vp, and my hart, the ſource is quite drayned, my iawes are horce with crying, and ſcarce now is there ſo much breath left in my body, as to giue thee this short accompt of my ſelfe and my Embaſie, in ſaying *Conſummatum eſt*, and ſo deliuer vp my ſoule or life into thy holy hands.

31. Ah my ſoule, my ſoule! what haue we ſeene and heard? and what doe we now heare? The ſoule of thy Sauiour is readie to be giuen vp for thy ſinnes. Whither, whither hath thy miſerie and malice, togeither with his mercie and charitie lead thy Lord and thee? Thy malice hath run with a ſtiffe necke into a lande of huge diſproportion: and his mercy hangs vpon the Croſſe with a hum-

bled head bowed downe to receiue thee home with a kisse of peace. Thy malice hath run thee out of breath in sinning: and his mercy in suffering. Thy malice wholy spends its thoughtes vpon rebellion against God, and selfe-affliction: and his mercy vpon thoughtes of peace and reconcilement. Thy malice imployes its words in prouoking Gods wroth; and his mercy is exercised in petitioning thy Pardon. Thy malice prodigally powres out the last farding of thy substance, to loose thy selfe: and his Mercy more prodigally the last droppe of the bloud of a God to saue thee.

32. Yes, yes, my soule, it was not thought enough to thy Christ, for thy loue, to haue taken thy nature vpon him, to haue bene borne in a stable, layd in a manger, in humilitie, abiection and pouertie, to haue conuersed 33. yeares among men, as one of them, in labours from his youth, to haue preached and practised all sorts of vertues, to haue sweate bloud, to haue bene betrayed, taken, bound, scourged, crowned, calumniated, condemned to a most shamefull death, nayled to a most infamous Crosse. But he would also stay

there till the consummation of all, to the last droppe of his pretious bloud, to the last breath of his body, till he had yeilded vp his Ghost into his heauenly fathers hands.

33. Nor is it enough for vs Christians to begin well, to run prosperously for a tyme, to liue in humilitie, pouertie, and abiection, to watch, to fast, to pray, to practise religious discipline. It is to finall perseuerance saluation is promised. It is to the cõsummation or end of the worke the crowne is giuen. *Looking then vpon the Authour of our faith, and consummatour, Iesus*, be as prompt to suffer with him, as to adore him, and pray to him. Be still as readie for the ignominie of Caluarie, as the glorie of Thabor. Prefixe noe end to our labours, caluminies, contradictions, temptations &c. but that of our life. Prescribe noe limit, to what euer abiection, torment, abandonement, &c. Gods wise prouidence, and good pleasure may permitt to fall vpon vs, but constantly remayne in the midst of them, naylod to our Crosse with Christ; dying with him, to the world, to worldly respects, to selse interests, to our selues;

with him, I ſay, who is euen a dying: for we haue heard *Conſummatum eſt.*

34. And harke now we heare In *manus tuas Domine commendo ſpiritum meum:* into thy hands, ô Lord, I commend my ſpirit. Ay me! Ay me! my deareſt ſpouſe, my Loue, my life, my God is deade! Yes, my ſoule, he's deade! noe longer can his weake necke ſuſteyne his ſacred heade. As we haue followed him liuing, and looked vpon him dying, ſo let vs now, for a ſad farewell, take our laſt view of our dead Lord, who was ſlaughtered for our loue. Alas! he is wholy deformed, there is neither beautie nor comlineſſe left, in that Faireſt, farre beyond the ſonnes of men. A gaſtly paleneſſe hath ſeaſed vpon his glorious face, whilome the Angells ioy! Wounds, gaules, goarie bloud, wholy couer his Virginall body. All whiteneſſe is fledd from that white Lilie of the vnderualleys, *& totus rubicundus eſt dilectus meus*, & my Beloued is all redd. Be all honour, and glorie, and benediction, and thankes-giuing, to that tender Lambe who was ſlayne for loue. Amen.

AN OBLATION OF the life and Paſsion of our Sauiour, for the remiſsion of ſinne.

O Sweete Ieſu, I haue, alas, all the dayes of my life offended thee, and haue bene inceſſantly vngratfull vnto thee my deareſt Creatour, and Redeemour. I haue mangled thy gifts not preſeruing them intire, nor making a right vſe of them, but haue hindered thy grace, and ſtill added new faults to the old. Verilie my offences are exceeding great and many, but yet thy mercy is infinitlie greater, and without all limite. I confeſſe I am vtterly vnworthy to be called thy ſonne, I cannot howeuer but acknowledge thee to be my Father, as thou truly art, and in thee is all my confidence. Thou art the drainleſſe fountaine of mercies, who doſt not repulſe, but wash thoſe ſtayned ſoules

who flye to thee. Behold, ô my deareſt refuge, behold, I the verie ſcumme of all thy creatures approche vnto thee, bringing nothing along with me but the heauie loade of my ſinnes, lowly layd at the feete of thy pietie, I humbly implore thy mercy. Pardon me I beſeech thee, ô my ſureſt hope, and for thy names ſake ſaue me, who beleeue that noe crymes are ſo great and enormious, that by the merites of thy moſt holy Paſſion, may not be forgiuen.

O ſweete Ieſu, I offer vnto thee, for remiſſion of all my ſinnes, that admirable charitie of thyne, which made thee nordiſdaigne, being the God of eternall Maieſtie, to become man: and for the ſpace of more then thirtie yeares to be moleſted with many labours, calamities and perſecutions. I offer vp that heauineſſe, that bloudie ſweate, thoſe hard exigents which afflicted thee in the garden, when thou prayedſt to thy heauenly Father with Knees bowed downe to the ground. I offer that exceſſiue deſire of ſuffering, wherwith thou didſt burne when thou wenteſt voluntarilie out to be apprehended by thyne enemies. I

offer thy bonds, ſtripes, contumelies, blaſphemies, blowes, ſpittings, and diuers other kindes of iniuries, which thou didſt ſuffer all the night longe, in the houſe of Annas, and Cayphas. All this I offer vp to thee, rendering thee harty thankes, and humbly beſeeching that infinite bountie of thyne, and boundleſſe pietie, that by thy merites, thou wouldſt fully purifie my ſoule, render it aggreeable to thee, and conduct it to life euerlaſting.

O ſweete Ieſu, I offer vp vnto thee for all my ſinnes, the vnheard of ignominie which thou didſt ſuffer, when being ſtrucken, ſpitt vpon, and bound, thou wert ledd to Pilate, in the morning from Pilate to Herode, and from thence to Pilate againe. I offer that ſacred ſilence of thyne, which made thee humbly hold thy peace at thoſe contumelies and iniuries which were offered thee. I offerre the contempt thou ſufferedſt when Herode opprobriouſly ſcorned thee in a ridiculous garment. I offer that moſt cruell paine which thou ſufferedſt when they barbarouſly ſcourged thee being bound to a Pillar. I offer thee the goa-

rie markes of thy ſcourging, and the ſtreames of bloud which run downe from all thy ſacred members All this I offer thee in thankesgiuing, beſeeching that immenſe pietie of thyne, that by the merites of theſe thou wouldſt fullie purifie my ſoule, render it pleaſing to thee, and conduct it to life euerlaſting.

O ſweete Ieſu, I offer vnto thee for all my ſinnes, that humilitie and patience which thou didſt shew, when clothed in a purple garment, for thy greater ſcorne, thou wert crowned with thornes and ſaluted in a ſcoffing manner, impiouſly ſpitt vpon, ſmitten with a reede &c. and buffeted. Brought out before the Tribunall, iniuriouſly condemned, and laſt of all haled out to Mount Caluarie, bearing thyne owne Croſſe vpon thy shoulders. I offer that greiuous toyle of thy ſacred bodie, the many wearie ſtepps of thy holie feete, and the heauie waight vpon thy shoulders. I offer thy ſweate, thy thirſt, and all the reſt of thy torments, which with a moſt meeke and readie hart thou ſufferedſt for my ſake. All this I offer thee, beſeechinge that immenſe clemencie of thyne, that by

the merits therof thou wouldſt fullie purifie my ſoule, render it pleaſing to thee, and conduct it to life euerlaſtinge.

O ſweete Ieſu, I offer vnto thee for all my ſinnes, thoſe moſt horrible paines thou ſufferedſt, when thy wounds were renewed, by plucking off thy garmentes; when thy hands and feete were faſtened to the Croſſe; when the ioyntes of thy body were all diſſolued; when thy pretious bloud came gushing out, as from ſo many fountaines. I offer theſe roſie dropps of thy pretious bloud, that ineffable meekneſſe and benignitie, wherby thou didſt patiently ſuffer the intolerable inſolencies of thoſe who inſulted ouer thee, euen whilſt thou didſt pray for them to thy heauenly Father. All this I offer thee beſeeching that immenſe pietie of thyne, that by the merite therof thou wouldſt fully purifie my ſoule, render it pleaſing to thee, and conduct it to life euerlaſtinge.

O ſweete Ieſu, I offer vnto thee for all my ſinnes, vanities, negligences, and diſtractions, thoſe incomprehenſible tormentes which thou ſufferedſt, when being expoſed to ſuch anguiſhe, deſti-

ture of all conſolation, thou didſt hange in a miſerable manner on the Croſſe betwixt two theeues; and when burninge with exceſſiue thirſt, they gaue thee noe thinge but vineger and gale to drinke. I offer that exceeding charitie, and gracious mercy, with which inclyninge thy venerable heade, thou rendredſt vp the Ghoſt. I offer that ſaueing bloud and water which flowed from thy pierced ſide. All this I offer thee; beſeeching that immenſe clemencie of thyne, that by the merite therof thou wouldſt fullie purifie my ſoule, render it pleaſing to thee and conduct it to life euerlaſtinge.

O ſweete Ieſu, for the perfect remiſſion of all my offences, which in all my life tyme I haue in any wiſe committed I offer vnto thee the whole worke of mans redemption performed by thee. I offer thy Incarnation, thy birth, conuerſation, death and Paſſion. I offer what euer els may haue bene gratefull to thee at any tyme, in thy moſt glorious Mother the Bleſſed Virgine Marie, and in thoſe other Saintes of thyne. O moſt ſweete Ieſu I beſeech thee, may thyne innocencie fullie ſatisfie thy Fa-

ther for my guiltineſſe. Shroud in the pureſt ſyndon of thy merites, all my too vnworthy, and ſinfull life; that what is vncleane in me by being conioyned to them, and what is imperfect by being vnited to them, may be perfected; that ſo during this life I may be pleaſing to thee, and hauing finished the courſe of this miſerable pilgrimage I may preſently arriue home to thee, who art eternall ſaluation, to glorifie thy B. Name for euer. Amen.

VIVE IESVS A IAMAIS.

Dilectus meus mihi & ego illi. Amen.